

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII. No. 6

MARCH, 1928

The Signs of the Times
History As It Is Taught
Preaching and Practising
The Priest's Prudence
A Spiritual Canticle
The Grand Night

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
Recent Publications

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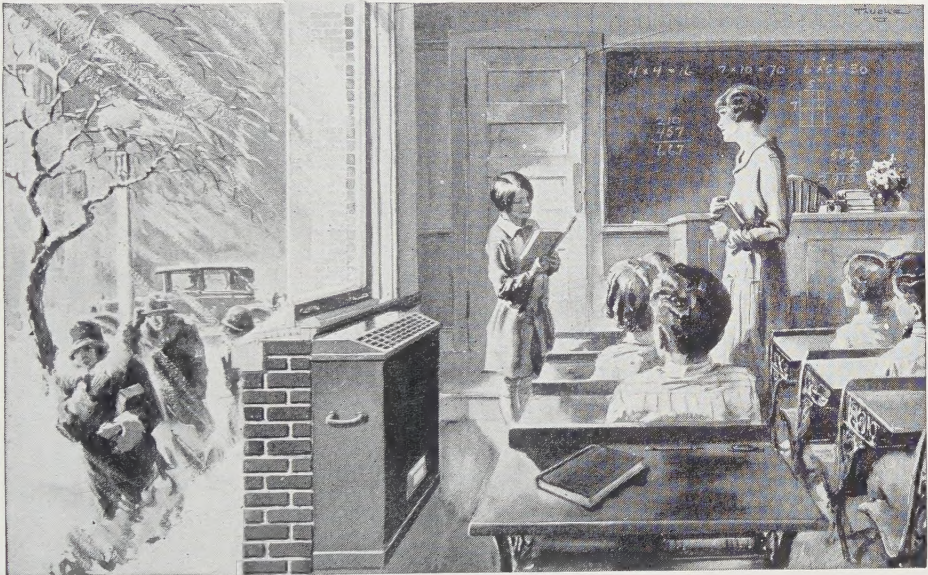


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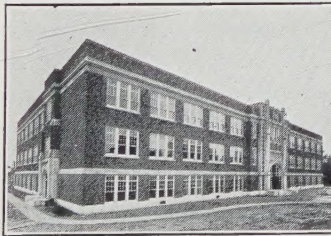
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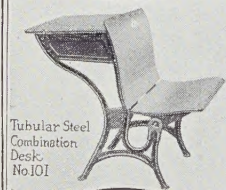
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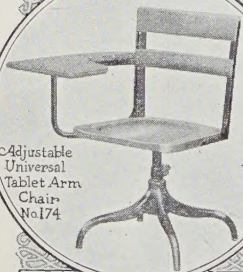
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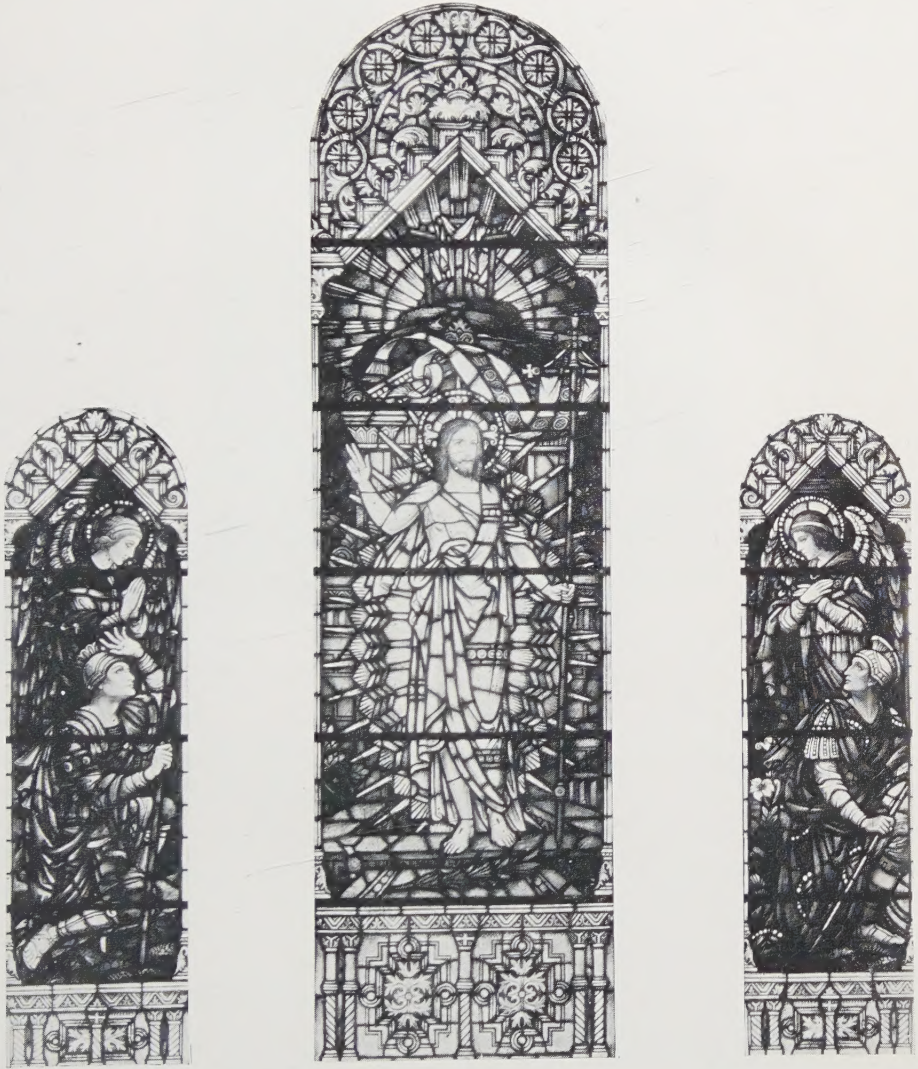


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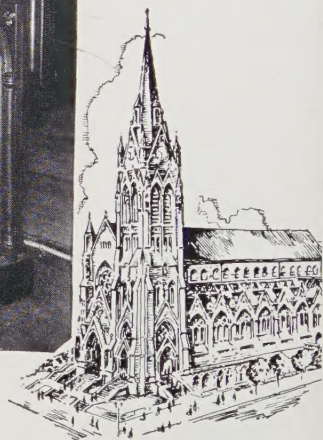
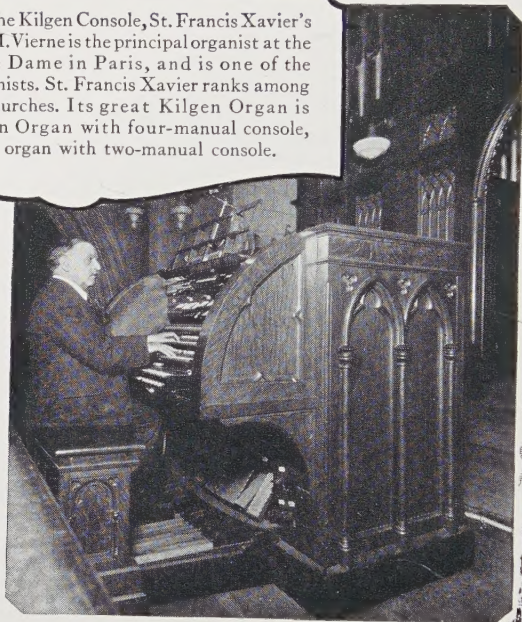
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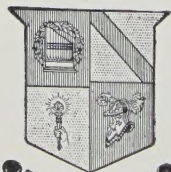
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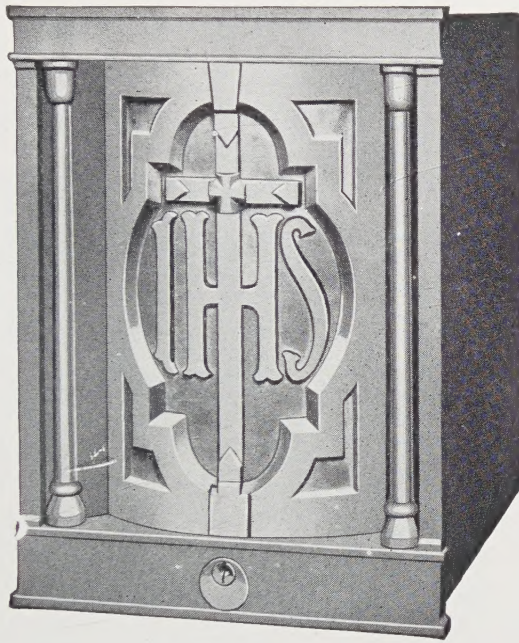
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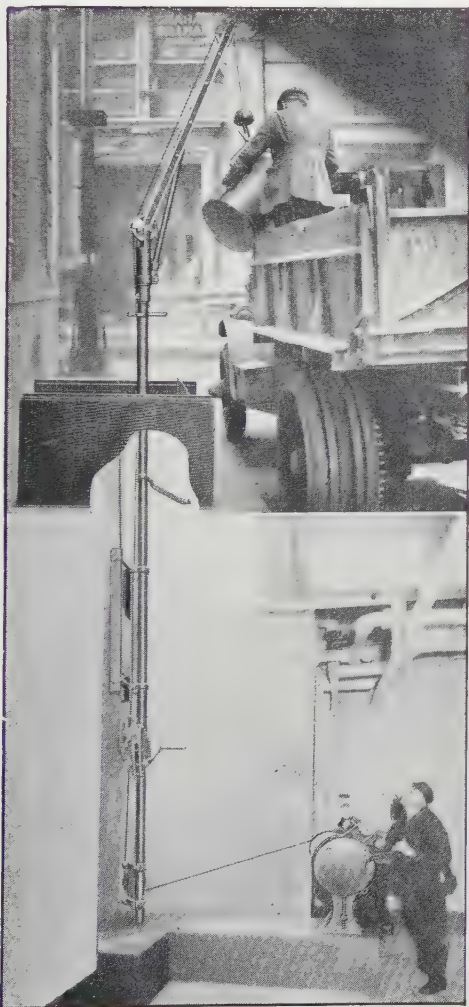
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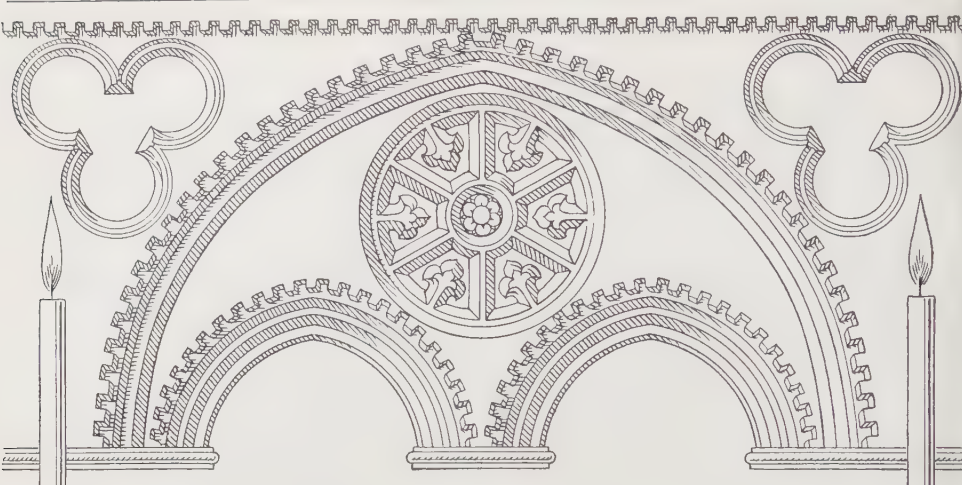
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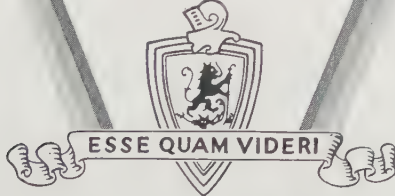
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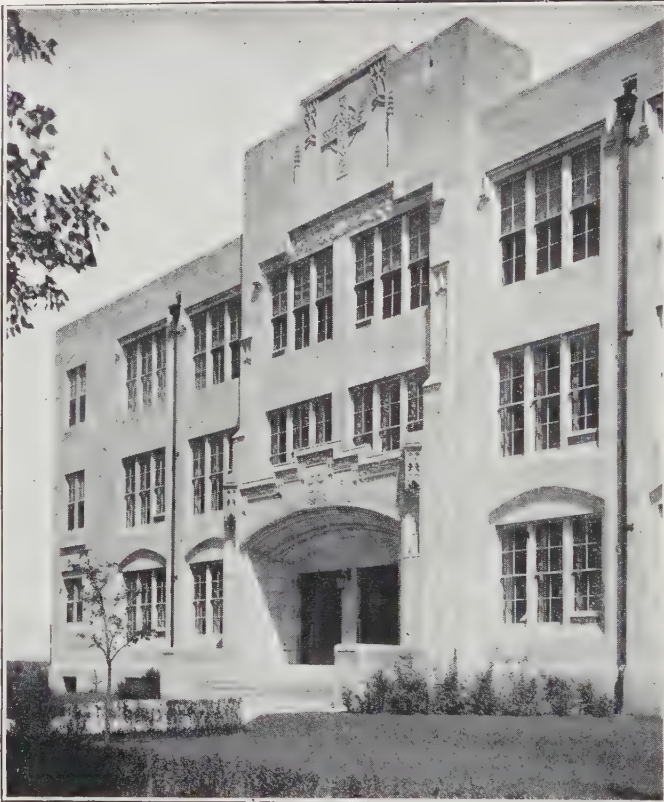
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PASTORALIA

The Signs of the Times

Success in any department of life essentially depends on two factors, which to ensure a happy consummation must be closely allied. Whilst the first of these is the ready and unerring discernment of the right and appropriate moment for the beginning of the work that is to be accomplished, the second and not less important is the prompt and unhesitating utilization of all the favorable possibilities which the situation presents. The sum-total of the favorable circumstances embodied in a combination of events we call opportunity. Many opportunities are not recognized as such; they come and go, and man remains unaware of their passing. Others though recognized find man ill-equipped and not equal to the occasion; they likewise come and go, and vain regrets follow them. Here lies the key to the understanding of the innumerable defeats and failures that mar human history and retard progress. Improvement in human affairs would not be so exasperatingly slow, if man did not continually waste the opportunities which time brings him. Failure is invariably due to the missing of opportunities. Opportunities are missed through slowness of perception and tardiness of action. Lack of vision and unpreparedness are the great obstacles to real achievement. For every undertaking there is an especially favorable moment of but brief duration, which eludes the unwary and baffles the unprepared.¹ But success comes when this fleeting

¹ "There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves
Or lose our ventures."

—*Shakespeare*, JULIUS CAESAR,

moment is caught on the wing, and when foresight has provided the resources required for its proper and full exploitation. Past experience tells us that these two—opportunity and preparedness—are often ill-timed to the enormous loss of mankind. It was the reproach of our Lord to the Jews that they failed to understand the significance of the singular events that heralded His coming, and that they were mentally and morally unprepared to exploit them profitably. They missed their magnificent and unique opportunity; for on account of their mental blindness and their moral unpreparedness they were unable to recognize the Messiah, and allowed the chances of national salvation to slip by unheeded. That was the tragic fate of Israel.²

We have said that a special opportunity confronts the Church in our days. To miss this opportunity would be tragedy indeed. There is every indication, however, that such a fatality will not take place; for the Church of today possesses both vision and ample intellectual and moral resources to grapple with any problem that may present itself.

Just as in the life of the individual critical moments come when his heart is more pliant and better disposed to listen to the voice of grace, when the soil of the soul is ploughed up and better prepared to receive the seed of the divine word, when the embers of the spiritual are stirred to a fresh glow beneath the ashes of worldliness, so similar crises arise in the life of nations and of humanity. There are times when men and peoples turn away from the false idols they have worshipped, and wearily wend their way to the altars of the true God whom they have previously neglected. Such times are favorable to conversion. Nothing but a spark is required

² "But He answered and said to them: When it is evening, you say: It will be fair weather, for the sky is red. And in the morning: Today there will be a storm, for the sky is red and lowering. You know, then, how to discern the face of the sky; and can you not know the signs of the times?" (Matt., xvi. 2-3). Plainly, here the Lord rebukes the Pharisees for their spiritual shortsightedness in not seeing that the kingdom of God was at hand and right in their midst. "And when He drew near, seeing the city, He wept over it, saying: If thou hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee. And they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation" (Luke, xix. 41-44). Here we have the most terrible instance of a missed opportunity in the annals of human history. The history of the world and the history of the several nations abound with examples of missed opportunities on a smaller or a larger scale.

to ignite the well-prepared material. The present mental and moral condition of the world is of this type. Some tell us that the world of today is mentally and morally in a state of absolute chaos. Be it so. It is easier to rebuild when the house is already wrecked than when it still stands in all its strength encumbering the ground. Out of chaos order may arise more easily than out of well-knit conflicting systems. Again, others will have it that the modern world is in a state of fluidity. Quite so. But the fluid is also plastic, and may more readily be refashioned than that which is rigidly formed. Chaos and fluidity both spell opportunity, for both are basically identical with plasticity. Our age resembles in more than one respect the epoch that witnessed the establishment of Christianity. In that period also intellectual chaos and religious anarchy prevailed. The old religions had been discarded. The old beliefs had become a matter for jests. In the intellectual world men felt the very ground give way under their feet. They were glad to find convictions on which they would be able to take a firm stand. Thus, the world was in a way prepared for Christianity by those very conditions which filled the observers of the times with misgivings and alarms. History perhaps is repeating itself. It is reproducing the conditions which existed at the first appearance of Christianity. It is reproducing them to inaugurate a renewal and revival of Christianity. The historical setting is very similar. There is no reason why the result should not be the same.³

DOCTRINAL DISINTEGRATION

The voices that tell us that organized religion is breaking up, and that men desert the churches, are numerous. The complete disso-

³ The world is in a critical condition. If ever, then now is the time to approach it with the remedy. Such is the opinion of Father Ernest R. Hull, S.J., when he writes: "It is in the throes of an emergency that men are most susceptible to guidance. A drowning man flings up his hands in despair. The action is symbolical of his readiness to receive help, no matter from what source it may come. In such a juncture he would welcome the embraces of his direst enemy, with whom on shore he would not be on speaking terms. Is not this precisely the situation just today? . . . At the present moment there is a turmoil of confusion, in which the materials to be dealt with, and the minds of those who have to deal with them, are plastic. Let mankind by some temporizing adjustment struggle through the difficulties and come to some working solution, and both materials and minds will become fixed and unamenable to influence any longer. A friend in need is a friend indeed, if he intervenes just when he is wanted. If he hesitates till the need is over, and then tenders advice how things might have been done, he runs the risk of being regarded as a busybody and a nuisance" ("Our Modern Chaos and the Way Out," St. Louis). Truly, this is the psycho-

lution of Protestantism is visioned by many as a thing of the near future. Some of the leading Protestant churchmen are frantically casting about for means to stop the exodus from the churches and to prevent further leakage. To this desire to stem the alarming decrease of church attendance we must attribute the spectacular devices to which some preachers have recourse. They are in this inspired by a counsel of despair. If we say that Protestantism seems to be on its deathbed, we mean Protestantism as an organized form of Christianity. That it may undergo another metamorphosis and survive in some other form, we will not deny. But in that case it really ceases to be what it originally was. These disrupting tendencies are inherent in Protestantism, and nothing short of a miracle could save it from eventual dissolution. The centrifugal forces in it are too strong, and there is nothing that could neutralize their disintegrating tendencies. H. G. Wells says pointedly: "From its beginning Protestantism was a departure. It goes on departing." Dean William Ralph Inge admits that as an institution Protestantism is passing, but that Christianity will continue as a religion of the spirit.⁴ Be that as it may, there are few observant Protestants who have any faith in the survival of the Protestant Church as such. Christianity without dogma, without authority, without worship, is the best they dare expect. But even the believers in the future of Protestantism give evidence of their fears by their insistent demands for readjustment and reconstruction, thereby implicitly conceding that Protestantism, as it is, is doomed. Reviewing the religious situation in England, Mr. A. Clutton-Brock writes in *The Atlantic Monthly*: "Next, there is the Church of England. It is both the glory and the shame of that Church that it does not really exist: it is always in process of becoming. . . . So at present English Catholicism is an inn rather than a home. Those who accept it are passing on, either to Roman Catholicism or to some greater freedom. . . . As for those Christian sects which we call Non-conformist, they have many merits, but they are, one and all, declining. They know, themselves, that the future is not with them."

logical moment. The world needs the truth, and there is no one from whom it can get an authentic message. It may be inclined to listen to the Church. The great thing, then, is to get the message which the Church has before the world.

⁴ "The Future of Christianity" (New York City). The only question is whether Christianity in the attenuated and diluted form suggested by the Dean is viable. As to this there are very grave misgivings.

We quote from another witness to the decadence of Protestantism: "The condition of the Protestant Church in the United States today is analogous to that of the charging soldier who, though mortally wounded, staggers onward in the direction of the enemy, carried forward by the momentum of his rush: he redoubles his screams, and for one fleeting moment, oblivious to his pain, labors under the delusion that he is mightier than ever. But his end is inevitable. So with Protestantism. It has received a mortal hurt, and the uproar is its death agony; it is sustained solely by the momentum of two hundred years of domination. The signs and portents of decay are visible on every hand: they may be discerned in the fretful clownishness of the clergy and the frantic political meddlings of the denominations, in the poverty-stricken state of even the most important churches, and, above all, they glow with an unwholesome lustre amid the murk of the fierce and indecent hatreds that bubble upward from the seething caldron of Fundamentalist-Modernist controversy. . . . No one, of course, can foretell even the approximate date upon which Protestantism will finally crumble and collapse, but, if the present rate of decline continues, the end of the twentieth century will probably find it abandoned and shriveling in the flames engendered by its own rancors. . . . By far the most important factor in the decline of Protestantism is the warfare between the Fundamentalists and the Modernists. . . . The Fundamentalists and the Modernists have thus done greater harm to Protestantism than all the writings of the atheists, agnostics and freethinkers who ever lived."⁶

⁶ "Is Protestantism Declining?" a debate in which the writer of the passage quoted takes the affirmative side under the significant heading, *The House Divided*, (*Forum*, February 1928). That the author is not biased in favor of the Catholic Church will appear from the following passage, likewise from his pen: "There is no middle ground upon which the Fundamentalist and Modernist can foregather and compose their differences in mutual love and wisdom—fabled attributes of the Christian—and it is quite likely that the fratricidal strife will continue until they have simply shot each other to pieces. The Modernists will doubtless become increasingly rationalistic, and their churches may even be transformed from gloomy mausoleums of decayed creeds into useful agencies for the advancement of civilization. I have no doubt that the Fundamentalists will gradually be absorbed by the Roman Catholics, despite the abject horror with which the devout Protestant now regards the Pope, for the Church of Rome will offer the last refuge for those who would preserve the superstitions which are the fundamentals of Christianity. Because of its superior and impregnable organization, the Catholic Church will once more become dominant throughout the world, and in consequence intolerant and persecutory; for, as is simply proved by the history of his religion, whenever a Christian acquires supreme authority, his mind naturally turns to torture and oppression" (*loc. cit.*). To Mr. Amesbury's article the Rev. S. Parkes Cadman offers a rebuttal, which,

There are also certain groups that have become disaffected towards the Protestant Church and are faltering in their loyalty. Speaking of labor, the Rev. Dr. Charles Stelzle says: "What percentage of the workingmen of America are regular attendants of churches nobody really knows. It would not be too much to say, however, that on the whole the workingmen of this country are not particularly interested in the church. They are not so bitter against the church as they once were—they have become indifferent, which is probably worse. . . . A study of the attitude of workingmen toward the church indicates that they are alienated because they do not believe in its sincerity. . . . In a great industrial city, I visited a large building erected by local workingmen. The rooms were crowded. In the assembly hall, frescoed against the wall, we saw a heroic picture of Jesus, crudely painted by one of the members. I asked the guide if many of the workingmen were church members. 'No,' he replied, 'I do not know of any who go to church, but we believe that Jesus was the first great friend of the workingman. Jesus we honor, but for the churches we have very little respect.' The densely populated tenements of New York have stood impregnable to the assaults of the puny Protestant mission enterprises. A generation ago there were great Mission Sunday Schools in many sections of this area, some of them having several thousand members. They have all disappeared."⁶

however, lacks impressiveness. We think he gives the whole case away when he weakly says: "Not that the future of the Church depends on its membership rolls. It may well be argued that the Church was more virile when she was seemingly insignificant and without material resources. If the small net gain in the past twenty-five years means that she is summoning men and women to an heroic allegiance which is too hard because it is too high for nominal Christians who cannot be distinguished from actual worldlings, what is this statistic but an evidence of her fidelity to divine realities? I am convinced that many souls hold aloof from the Church on account of her drafts on their moral courage and loyalty to spiritual ideals, and also that this group exceeds in size those who shun her because they deem her claims to power exorbitant. Finally, I yield to none in my regret over bickering sects. They are a part of the price we have to pay for the freedom which we esteem essential to the good of everything."

⁶ "Why Labor deserts the Church," in *The World's Work*, November, 1927. In general, it may be said that the Church no longer plays an active part in the life of great numbers. Under the caption, "British Religiosity," we find the following paragraph in *The Month* (December, 1927): "What a mentality we have to deal with here, is constantly exhibited in the religious articles printed in the secular press. The multitude around us have no grasp of revelation, no notion of faith, no idea of a Church. They are 'after-Christians,' who have never known what real Christianity is, but are full of vague and illogical impressions about it. They are confused, naturally enough, by the multitudinous

This is borne out by the testimony of Dr. H. Paul Douglas, who sees the city church seriously struggling for life and frequently endangered in its very existence. "If the city church," he writes, "does not literally stand in jeopardy every hour, at least few have experienced a long continuance of good fortune unchallenged. A very large fraction—as high as one-fourth in typical cities—have actually died, while an equal proportion continue to live only at a poor dying rate. . . . The average city church is a relatively feeble institution. Even in city churches which survive and grow, there is a ruinous ratio of membership losses compared with gains. . . . In virtually every great city great areas have been literally swept clean of Protestant churches. . . . The consequences of this series of functional shortcomings appear most damagingly in terms of membership losses and the composition of constituencies. A very large proportion—forty-one percent in the major St. Louis denominations over a period of twenty years, and about one-third in Springfield, Massachusetts—of those dismissed from membership were lost without trace. They had simply fallen out of contact with the church until the church crossed them off its books. Ecclesiastically speaking, they went into unmarked graves. . . . Again, the prevalent fracturing of the family group into separate religious allegiances is an ugly fact for which no remedy can easily be pointed out. Here are small children in the neighborhood Sunday School, their parents holding on to the distant church for loyalty's sake, their adolescent brothers and sisters drawn to the popular downtown church, and the young adults of the family going nowhere. Here are old peoples' churches depleted of youth and so-

sects around them, and have no means of discerning the presence of the one accredited messenger of God, the Church Catholic. Here is one of them, speaking of the man of the street, whom he supposes, oddly enough, to belong to no Church: 'The man in the street instinctively strolls out into the open and gazes at the stars for himself and dreams his own dreams. But the religion of the Gospel may be as dear to him as the clauses and articles of dogma are precious to the sectarian.' This sloppy journalese is typical of the after-Christian. The contempt for institutional religion, the distrust of intellect, the rejection of rule and guidance, the sentimental incoherence, which mark the passage, are characteristic of the creedless wanderers who have carried out Protestant principles to their logical issue. This particular writer, who holds that 'the gift of appreciating dogma is not given to many,' would have the Churches leave religious controversy and concentrate on social reform, which in his eyes forms the sum of Christianity. To a mind like this the assertion that dogma is the formulation of truth, that religious controversy is a means of asserting truth against error, that religion must have an intellectual basis, would sound like an unknown language. His religion abounds in sentimental generalities, incapable of analysis: he is content to feel good, without exactly knowing why."

cially adapted enterprises maintained at great labor and cost which draw youth only and fail to work back into the adult community. Here, in short, is the individual church ceasing to be a cross-section of population, and not able to command adherence of social groups in their entirety."⁷ The outlook for the Protestant city church, then, is exceedingly gloomy; nevertheless, Dr. Douglas does not end on a note of despair. Whether the methods he suggests to improve the discouraging situation are feasible, it is not for us to say.

Again, on the admission of Protestant ministers the hold of their Church on youth is very precarious. Thus, in May, 1926, Dr. Cadman, who in spite of evil omens persists in believing in the inner vitality of Protestantism, told a meeting of Presbyterian and Congregationalist ministers in New York that Protestantism was "losing its grip upon adolescent youth as never before in five hundred years." In England things are no better. Writing in *The Guardian*, William J. Brittain, who at the time had just reached twenty-one, says that the religion of youth is the religion of the open air, of sunshine, of laughter, hence a kind of undisguised paganism. We quote a few words: "No, our religion is not of the Church—at least, as laid down by the ritual and tenets of the Church. Our religion is our work, our play, our music, our literature, our love—whatever we are doing. We are controlled by a great instinct to do everything well. We try to do and think thoroughly and nobly. And we know that, when we can do this, we are happy. We try, then, to be happy. That is our religion."⁸

⁷ Quoted from *The Literary Digest*, February 26, 1927.

⁸ "Youth's Pagan Religion," in *The Literary Digest*, January 8, 1927. "An appeal was published last winter calling on parents to send their children to church. American fathers and mothers were reproached for not bringing their children, as the appeal put it, to the house of God. The committee, which included names distinguished in the religious world, deplored the growing neglect by parents of the habit of formal public worship. The younger generation was growing up, it was said, without the familiar and habitual religious contacts afforded by church services, and this was quite evidently regarded by the distinguished authors as reflecting a drifting away, passive rather than active—as an almost unconscious submergence of the sense of spiritual values. (Now the writer does not admit the conclusion as pointed out in the last sentence, but he agrees to the facts from which it has been drawn.) Nevertheless, it is undeniably true in the families of intelligent men and women, of those upon whom is thrust the responsibility of doing that part of the world's work that has to be thought out, among our business and professional men, scientists, university professors, and in general the families of recognized intelligence and leadership, that the children are not being sent to church to anything like the extent that children in families of that sort were sent, say, a generation ago.

Let it be clearly understood that we do not gloat over these misfortunes that have befallen the Protestant Church; for most of those who thus break loose from their religious moorings do not find their way into the haven of truth, but drift into indifferentism or infidelity. After all, it is better to hold on to some remnants of Christian revelation, as is done in most of the sects, than to cast aside the last shred of revealed truth, for without at least some fragment of revealed truth supernatural and saving faith is impossible. But, though we do not rejoice at the sorry plight of Protestantism, we must take advantage of the situation, and try to win those who are in imminent danger of being lost to Christianity for the fullness of Christian truth.

CHARLES BRUEHL, D.D.

The churches' complaint is well founded on the facts" (M'Cready Sykes, "Shall We Send Our Children to Church?" in *The Atlantic Monthly*, December, 1927).

PREACHING AND PRACTISING

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

"I do not know how it goes in other languages," wrote the veteran editor of *The Irish Monthly* in his "At Home With God," "but in this flexible and fluent English language which Providence has allowed to play an important part in our lives, the alliteration adds a certain force to the rebuke—for the words are generally uttered as a rebuke—'Practise what you preach.' " He devotes five pages to a demonstration of the necessity under which priests lie of obeying the admonition if they hope for the proper kind of success in their ministry. My readers may consult his interesting volume for the demonstration. The present paper looks at the whole subject from an individual point of view. And, first of all, some illustration may be given of the world's rebuke spoken of by Father Matthew Russell, S. J., in his volume.

Under the heading, "Clergy and Laity," I read Richard Le Gallienne's essay contributed to "Vox Clamantium" (London, 1894), and find the accusatory paper of ten pages beginning thus: "Preaching might be defined to be saying as distinct from doing. Cynical as the definition may sound, so, it is to be feared, would the world, which has been cynical from the beginning about its priests and Levites, define that particular form of gaining a livelihood which consists in pretending that you are ever so much better than everybody else, and yet acting like the rest of mankind; of promulgating ideals which you expect others to put into practice." I am not interested in the remainder of his essay, for he maunders and dogmatizes in a self-assertive and intemperate fashion that is more apt to do harm than good. The quotation will, nevertheless, serve to emphasize for us the old proverb advising us to practise what we preach.

The myriad-minded Shakespeare illustrates the theme strongly for us when, in the First Part of *Henry VI*, he pictures the King and Warwick attempting to reconcile the Bishop of Winchester to Gloster, who at length offers his hand to the Bishop, but apparently without avail, for the King adds:

Fie, Uncle Beaufort! I have heard you preach
That malice was a great and grievous sin:
And will you not maintain the thing you teach,
But prove a chief offender in the same?

It is clear that the world expects us to practise what we preach, and is either scandalized, or affects scandal, if we do otherwise. The King was affected thus at the Bishop's delay in grasping the hand of reconciliation held out to him by Gloster.

The world is also scandalized if we limit the choice of our themes because of unworthy prudential motives. Thus, James Russell Lowell arraigned with scathing logic the inconsistent conduct of the American Tract Society for its silence on the question of Slavery or on the abuses that went along with that system. He gives illustrations of inconsistency between profession and practice, of which one is interesting to us in a special manner: "The Society publish tracts in which the study of the Scriptures is enforced and their denial to the laity by the Romanists assailed. But throughout the South it is criminal to teach a slave to read; throughout the South no book could be distributed among the servile population more incendiary than the Bible, if they could only read it. Will not our Southern brethren take alarm? The Society is reduced to the dilemma of either denying that the African has a soul to be saved, or of consenting to the terrible mockery of assuring him that the way of life is to be found only by searching a book which he is forbidden to open." Further on in his paper, he alludes to the ideal life pictured by the Christian preacher and the easy taunts of the scoffer when practising does not harmonize with preaching: "The ideal life of a Christian is possible to very few, but we naturally look for a nearer approach to it in those who associate together to disseminate the doctrines which they believe to be its formative essentials, and there is nothing which the enemies of religion seize on so gladly as any inconsistency between the conduct and the professions of such persons."

II

It is hard to kick against the goad. One hears much criticism of preachers from the "world"—the world of scoffers or of professing Christians. The scoffer makes his own vices easy to his conscience—such conscience as he may have—by pointing the finger

of scorn at the lapses of Christians. Meanwhile, Christians may try to cover their own sins by arraigning the sins of preachers or the over-prudent silences of the pulpit. But the moral law is written on the souls of scoffer and Christian alike, and each one is responsible to that law irrespective of other men's lapses from it. "The ideal life of a Christian is possible," wrote Lowell, "to very few." He is, of course, mistaken. It is possible to every Christian, cleric or layman. In its sneers at Christian inconsistencies, the "world" is not quite logical. Let him who is without sin cast the first stone.

Is it correct to say that a preacher must not extol any virtue which he himself lacks in its ideal perfection? It is indeed a terrible thing to give scandal, but it is also a terrible thing to take scandal. The law of right living exacts everyone's obedience, even though it may fail at times to assure the obedience of its accredited expounders. We may feel that one sermon might be profitably devoted to a simple and clear declaration of this truth—a truth so stringently discriminated and so simply stated by our Saviour: "They have sitten on the chair of Moses. What, therefore, they say, do ye: but after their works do ye not." Nevertheless, it is hard to kick against the goad—and the preacher, thoroughly aware of the world's condemnation of inconsistencies in the pulpit and of the world's easy toleration of sins which its votaries are perpetually committing against even its own low standards of morality, may fear that such a sermon would be interpreted as an apology for the inconsistencies of his own life. What, then, shall the preacher do? Shall he preach no virtue unless he himself be a heroic exponent of it?

III

"Super cathedram Moysi sederunt Scribæ et Pharisei. Omnia ergo quaecumque dixerint vobis, servate et facite: secundum opera vero eorum nolite facere: dicunt enim, et non faciunt."

Our Saviour elaborates the terrible indictment (Matt., xxiii). But quite sufficient for our present purpose is the declaration of duty. Authoritative teaching is to be accepted in spite of any unworthiness on the part of the teacher. It is to be accepted, however much his doings fail to square with his sayings, his practice with his preaching.

What has the "world" to say to this? We find Lowell presenting the popular criticism in his essay on "Rousseau and the Sentimentalists." He quotes from the *Gesta Romanorum* the story of a priest's answer to a parishioner who had found fault with him because his practice was very far below his preaching. The priest takes his critic to a stream of water and asks him to drink of it. Was it not pure and sweet? The parishioner agreed that it was. The priest then told him that the source of the stream flowed between the jaws of a dead dog, thus pointing the moral that good doctrine may come forth from a disgusting source, and good morality be taught by a man who practises none of it. Lowell hereupon comments that it is easy to see the fallacy in the priest's argument: "Had the man known beforehand from what a carrion fountain-head the stream issued, he could not have drunk of it without loathing. Had the priest merely bidden him to *look* at the stream and see how beautiful it was, instead of tasting it, it would have been quite another matter. And this is precisely the difference between what appeals to our æsthetic or to our moral sense, between what is judged of by the taste or by the conscience." This comment would be sufficiently fair and appropriate in respect of the Sentimentalists, as Lowell proceeds to show. But is it appropriate to the preacher of Christ's Gospel?

Lowell's manifold literary labors afford abundant evidence that he was a diligent reader of the Bible. Quite a volume could be made up of his Scriptural quotations and allusions. Doubtless, he had often read the words of Christ concerning those "who have sitten on the chair of Moses." It seems clear, nevertheless, that he appreciated the significance of those words no more than do non-Catholics in general. His comment on the anecdote is, therefore, wide of the mark. He was apparently thinking of the preacher's persuasive power rather than of his office as an authoritative teacher. Example is more persuasive than precept, it is true; but bad example takes away no whit of the mandatory value of an authoritative precept.

IV

Commenting on our Lord's declaration, Bishop Le Camus writes in his "Life of Christ": "In whatever hands it may reside, legiti-

mate authority is ever sacred; but one may, while respecting it, despise the unworthiness of those who bear it. In every one of these Pharisees and Scribes, who are become the guides of God's people, there are two men: the official representative of the religious hierarchy, and the private individual with his vices or his virtues. As doctors of the Synagogue, teaching the law of Moses, they have a right to be obeyed. As private men they must not pose as models, for their conduct is detestable."

The Catholic instinct in our congregations serves them well. They make the necessary distinctions, sometimes formally, doubtless often informally or scarcely with advertence to the fact that they are drawing a necessary line between preacher and doer. They recognize in the priest a man speaking with authority in certain limited spheres of thought and doctrine. They recognize also that he is, like themselves, a man subject to infirmity; weak, it may be, in one or other desirable virtue, but responsible therefor to God and not to men. They are inclined rather to excuse than to condemn.

But the preacher himself—how shall he regard his own inconsistency? St. Chrysostom quotes the words: "But after their works, do ye not," and adds: "What can be more pitiful than such a teacher whose life to imitate is ruin, to refuse to follow is salvation for his disciples?" What heart can such a preacher put into his work of leading and guiding? For example is more powerful than precept. While his precepts are unexceptionable, his example may seem to speak louder than his words.

It follows that a further distinction is desirable here. Catholics will receive with docile attention what is declared to be the true doctrine of faith and morals from the lips of even an unworthy ambassador of Christ. In very gentle fashion, St. Augustine admits, in his *De Doctrina Christiana*, that men who speak wisely and eloquently but live wickedly may instruct many who are anxious to learn, whilst unprofitable to themselves, and continues: "Now these men do good to many by preaching what they themselves do not perform; but they would do good to very many more if they lived as they preach. For there are numbers who seek an excuse for their own evil lives by comparing the teaching with the conduct of their instructors, and who say in their hearts, or even go a little further, and say with their lips: Why do you not do yourself what

you bid me do? And thus they cease to listen with submission to a man who does not listen to himself, and in despising the preacher they learn to despise the word that is preached." Aye, there's the rub! Many of our hearers will profit by the instruction we give, how greatly soever our lives fail to live up to it; for they do make the distinction drawn by our Saviour. Many, on the other hand, may—to the detriment alike of themselves and of us—take scandal from the disparity of the preaching and the practising, as St. Augustine warns us.

In the second chapter of his "Manual of Sacred Rhetoric," Father Feeney argues that a pretence of piety or of good living on the part of an unworthy preacher is as futile as it is detestable, and that his only security lies in being what he seems to be. He devotes thirteen pages to his theme, and the chapter is appropriate to the general subject of preaching. But the task of training a priest to preach is merged into the more general one of training the seminarian to be a priest, and the work falls within the scope of the seminary rather than that of what used to be styled "the mission." Thus did Pius X conceive the matter in his Pastoral Letter to the Bishops of his metropolitan jurisdiction. He reminded them that no one was to be approved for the function of preaching, *nisi prius de vita et scientia et moribus probatus fuerit*, as the Council of Trent declared. Such a work must be almost wholly committed to a seminary training, so far as we are concerned. Everything goes back to the seminary; for what is sown, that shall be reaped. And in English-speaking lands, the newly-ordained priest is automatically, as it were, set to the task of preaching without a first experiment of his manner of life, since his life in parish work follows immediately after his life of seclusion and prayer and study in the seminary.

V

It was the design of the present paper to concede everything possible within reasonable measure to the argument for Authority in preaching, although it is quite possible that behind that argument the careless preacher may seek to shelter himself from criticism for his lack of priestly zeal or of priestly virtue in general. The argument requires great docility on the part of our people, in spite of

the force lying back of the anecdote from the *Gesta Romanorum* and the declaration of our Lord concerning those who have sitten on the chair of Moses. We may argue as we will about the necessity of docility on the part of those who hear doctrines in faith or morals announced by a duly accredited expounder of such doctrines. The danger always remains that, as Emerson puts it, "what you are speaks so loud, I cannot hear what you say."

Moreover, the text concerning the chair of Moses does not lend itself to an unquestionably unique interpretation. But, quite apart from this, the Christian tradition about the necessity for virtue in the preacher runs side by side with that concerning the authority residing in him. It is needless to refer to the training of the Apostles by our Lord or to St. Paul's letters to Timothy. We find similar injunctions to virtue in the writings of the Fathers, in the decrees of Councils, in the admonitions of saints and Christian scholars. St. Chrysostom, for instance, notes that Christ called His disciples first *sal*, and then *lux*, because *prius est vivere quam docere*. St. Anthony of Padua echoes the thought when he speaks of Christ as Preacher, quoting the text that opens the Acts of the Apostles: ". . . Jesus began to do and to teach." He began to *do* before He began to *teach*, so that His life was a most excellent introduction to and commentary upon His preaching. Our Lord, says St. Anthony, "was wise in His preaching, because He began to do and to teach"—that is, His actions preceded His words.

St. Luke pictured Christ thus in the very first verse of the Acts of the Apostles, even as the two disciples going towards Emmaus had placed the *works* of Christ before His *words* in the answer they made to Him: "Concerning Jesus of Nazareth, who was a prophet, mighty in *work* and *word* before God and the people." This collocation is the more striking, since we are accustomed to reverse the order in our stereotyped phraseology and to say "words and works," or "words and actions," just as Shakespeare illustrated the same tendency when he makes the Nurse in the Tragedy of Macbeth describe first the *words* of Lady Macbeth and, only upon demand by the Doctor, to describe the Queen's *actions*.

Leaving now this striking collocation of *works* and *words*—of the *Life*, first of all, and then of the *Preaching*, of our Lord—we may add another comment or two on the necessity of a good life

for one who undertakes to preach such a life to others. St. Bernard says that holiness without learning is not enough for a priest, learning without holiness would be vanity and uselessness, but that a priest who is both learned and holy can work wonders: *Ardere parum, lucere vanum, ardere et lucere multum*. In one of his "Ecclesiastical Conferences," Massillon adjures his clergy to preach in season and out of season. His words are pathetically earnest: "Preceding you, then, my brethren, rather by superiority of years than of dignity, permit me to conclude this discourse, the last perhaps which I shall have the consolation of addressing to you here; permit me to close it with the tender and affecting advice which the first and most ancient of Pastors addressed to the elders of the priesthood: 'Seniores ergo, qui in vobis sunt, obsecro consenior. . . . Pascite qui in vobis est gregem Dei' (I Pet., v. 1). Continue to honor your ministry. . . be not weary of distributing to your people the word of the Gospel, that bread of life, which can alone sustain the weak, encourage the pusillanimous, raise the fallen, bring back the strayed, awaken those who sleep, cure the diseased, animate the dead, and preserve and invigorate the life of those who still live. It is the daily bread of all, and without this divine nutriment and remedy, the flock becomes the prey of worms and rottenness. 'Pascite qui in vobis est gregem Dei.' Let neither weight of years nor length of services ever relax our efforts in this essential function."

This noble and pathetic adjuration sounds a trumpet-call to the ministry of the word. Over against it, however, let me place what Massillon said in another of his discourses to the clergy: "Now, my brethren, in a priest, and particularly in a pastor, not to edify is to scandalize; to manifest in his person, in his discourse, his inclinations, his actions, in his entire manner of life, nothing that provokes to virtue, is to inspire and authorize vice; not to confirm by the holiness of his morals the sanctity and severity of the truths which he announces, is to disavow them: in a word, not to be more virtuous than his people, is to be a bad pastor, and to dishonor his ministry."

One might fill a volume with similar warnings, but let me conclude with two brief sayings of Bishop Ward in his "The Priestly Vocation" as present-day instances. He speaks of certain desirable,

but not indispensable, qualities of a sermon, and continues: "What is important is that whatever we say should come from the heart, and that we should be so united to God as to fulfill our Lord's words: It is not you that speak, but the Spirit of your Father that speaketh in you." In much briefer form, he says: "The value of the sermon is the reflection of the life of the preacher." Doing this good work in a good way, we need not fear the recurring alliterative taunts about Preaching and Practising.

HISTORY AS IT IS TAUGHT

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

Some 250 years ago, in a letter to the then Marquis of Montrose, Andrew Fletcher of Saltoun said that he "knew a very wise man who believed that, if a man were permitted to make all the ballads, he need not care who made the laws of a nation." That wise man would have to revise his opinion today, for ballads of the kind that he was thinking of hardly exist, and the existing ballads have no influence whatever on public opinion. What he might with wisdom allude to, instead of the ballads, would be the manuals of history for youth, for, careless as youth is about instruction, willy-nilly some of it sticks.

I can remember being brought up on two manuals of history and geography—I suppose long since extinct—which were called "Far Off" and "Near Home," and their contents are sufficiently described by those titles. I forget precisely which country it was that was alluded to (perhaps Spain), but the child was told that its religion was the Roman Catholic religion.

"What kind of a religion is that?" asked the inquiring infant.

"It is, my dear, a kind of Christianity, but it is a very bad kind."

That is precisely the sort of thing that sticks in a child's mind, and is but one of a thousand false statements—for of course there are others on subjects besides religion, to which callow youth is subjected. And not youth only, for in later days when a man desires to refresh his historical memory, he is at the mercy of his author, who may lead him anywhere or nowhere.

Some quarter of a century ago a very excellent handbook of history was written by a convert whom I knew quite well. By some act of madness on his part or that of his publishers, the author boldly entitled his work "A History of England for Catholic Schools," and of course—though, as I have said, it was a good book—it was at once pilloried as a statement *pro domo*, and hence worthless. As a matter of fact, almost every history that is published in the British Isles—and I dare say elsewhere, though I am not familiar with the text-books of other English-speaking countries—is "A History of England for Non-Catholic Schools," and is com-

posed in support of the old ideas which have so long obscured the truth. There are honorable exceptions (far more than there were fifty years ago), but nevertheless the underlying assumptions in most are opposed to that Church without which Europe would not today be even as civilized a tract as it is. Mr. Belloc has recently, as the readers of this REVIEW are aware, published the first volumes of a history which is not subject to this objection, and recently has been pointing out in a little book* the various ways in which by misconstruction history is brought into play against the Church. The most important of these, in his opinion, will not be dealt with in this article, but reserved for a second. Here it will be attempted to show some of the other difficulties which are placed in the path of the inquirer who tries to find his way through the pastures of history. These are: (1) *distortion*, (2) *suppression*, (3) *addition*, not to speak of flat-footed lying, intentional or unintentional. Mr. Belloc cites two examples, Galileo and the Constantine Donation.

The first instance—that of Galileo—illustrates all the three systems of misrepresentation. We find distortion, where we are told of his imprisonment. Technically, he was a prisoner—yes, but where? Some of the narratives talk of “dungeons”; and we think of dark, damp spots with spiders and rats for companions. As a matter of fact, he had three groups of prisons. For a few weeks, whilst his trial was in progress, he occupied the apartments of a high official of the Inquisition; later the homes of his friends, mostly noble; and finally for many years his own villa just outside Arcetri. “Galileo suffered an honorable detention and a mild reproof, before dying peacefully in his bed,” says Professor Whitehead of Harvard, a non-Catholic; and that is the truth. For an instance of misrepresentation by addition, we may quote the words “*torturée peut-être*” (tortured perhaps), from a report of the French International Congress of Free Thought in 1904, though there is not the slightest ground for such a suggestion. As to plain lies, they are there in battallions, as everybody knows. That he died unreconciled to the Church and was buried in unconsecrated ground, is the common fable. The truth is that he had all the Sacraments and the blessing of Urban VIII *in articulo mortis*, and was buried in his parish church of Santa Croce, where there is a monument to

*“The Catholic Church and History” (New York City).

him this day. I apologize for bringing in Galileo, of whom and of whose history I am sick almost unto death. During my life as a reviewer, I have had to correct these or similar remarks about him pretty nearly every year, and sometimes more than once in a year, for a number of years back. But he is constantly being thrown in our faces, and every Catholic child should have the facts about him rammed into his mind in some way or another, for meet Galileo in the course of his life he simply must. Of the Constantine Donations I need say nothing here, save that the case betrays exactly the same tendencies as have just been demonstrated, and those who want to know about it cannot go to a better authority than Mr. Belloc.

In a previous article I have noted what a complete change has come over the methods of attack upon the Church in the past fifty years. The change is for the better, I gladly admit, for it is rare now to read or hear the charges of falsehood and chicanery except from the old familiar soap-box, from which still ascend the old familiar lies. Lourdes is no longer a gigantic imposition, bringing in vast revenues to a greedy clergy responsible for the fakes perpetrated there; it is a place where, by virtue of suggestion, all sorts of things (many of them, by the way, utterly unsusceptible to any such influence) do certainly occur—things which an almost amiable superstition regards as miraculous, but which of course can hardly be that, seeing that we all know that miracles no longer take place, even if they ever did, which is most improbable. The Bible is no longer supposed to be taboo to Catholics, at least in decently educated general opinion. Oh dear, no: "The worst of you Catholics is that you will not believe in 'Q' or the Higher Criticism" (which certainly ought to know what it is about, since it has been so often shown to be wrong, re Melchisedech, *e. g.*, and in many other instances), "but you stick to the Bible as an important witness and the infallible word of God, when you ought to know that it is a mere almost chance medley of Hebrew folk-lore and tittle-tattle, with of course some remarkable poetry and thought." That is a very noticeable form of attack. Then again we do not hear so much today of "Bloody Mary," the "Fires of Smithfield," or the saintliness of Ridley, Latimer, Cranmer, and their fellows; nor is Fox's "Book of Martyrs" to be found in most Protestant homes;

nor is it the Sunday reading of children as it used to be of mine on a day when it represented the only relaxation from Church and Sunday School.

We have got far away from that kind of thing, and our modern distortion is of a very different order. There are many untrue things in Fox, I am told—it is years since I saw the book; but that there were burnings of Protestants, no one of course denies. Where the distortion occurs is through the neglect to point out that, when Protestants were in power, the unhappy Catholic went to the stake or the scaffold or the *peine forte et dure* in his turn, since it was the method of the day to put an end in some cruel manner to the opponent whom you regarded as heretical. Look at Challoner's "Memoirs of Missionary Priests"—which might be called the "Catholic Fox," were it not that it would be a slander on the memory of that saintly and learned man to whom we owe so much, including the notes in our Douay Bible. What about poor little Margaret Clitheroe, whose life has recently been so charmingly told: she was stripped to the skin, and laid on the floor with a large sharp stone under the small of her back to add to her comfort; then, on top of a door which covered her, was gradually piled "about seven or eight hundredweight, which breaking her ribs, caused them to burst forth of the skin," says the contemporary writer of her life. Her atrocious crime was that she had harbored a priest, or was suspected of having so done, and had refused to say whether she had or had not, lest trouble might come to some holy man living a hunted life. For this she was condemned to this awful penalty—the *peine forte et dure*—which, by the way, was only eliminated from the list of English punishments in 1772. The first distortion or suppression which one meets with in these cases so commonly today is this: these priests and others were not burnt or otherwise put to death for being Catholics, but for high treason. That is true, and is a fine example of the half-truth that is worse than a lie. It was high treason to hold that the monarch—often like Elizabeth, that most unsaintly female—was not the spiritual as well as the temporal head of the Church in England. That was a view which no Catholic could hold, and, because he could not and would not, he must go to the scaffold or the stake—for high treason, oh, yes, but in reality because he was a Catholic priest or at times a layman.

Sometimes the accusation was really honest; open the "Memoirs" at the very first life, that of Cuthbert Maine, Priest, the protomartyr of Douay College which sent so many sons to holy and violent deaths. Amongst the other counts under which he was indicted was: "5thly. That he had said mass in Mr. Tregian's house" (the gentleman in question being a strong adherent of the Catholic Faith who lived in Cornwall). The arrest was made by order of the Bishop of Exeter (Protestant, of course), and Maine was "hanged, drawn and quartered, at Launceston, in Cornwall, for preferring Roman power," as it was put—*i. e.*, for being a priest and exercising his privilege of saying Mass.

Now, the odd thing is that today the idea put forward by quite a number of doubtless excellent people (the Anglo-Catholics or High Churchmen) is that all the time the Bishop of Exeter and all his clergy were themselves saying Mass and comporting themselves as faithful children of the Catholic Church in all respects but one, namely, that they no longer looked to the Pope as their spiritual head, but turned their eyes towards Edward VI, Elizabeth, James or any other person who might, for the time being, occupy the throne of England. That is what is meant by the statement dinned into our ears, especially by the often non-dignified clergy, that the Church of England, after the Reformation, was precisely the same as she was before it, and that she is the same still. Dean Inge is quoted by the English papers as having quite recently committed himself to the statement that "for sheer malice and misrepresentation the Anglo-Catholic papers take the cake." As to the second part of the allegation nothing need be said here. The "Gloomy Dean" is a dignitary of the body which the papers in question profess to represent, though apparently he is not over-popular in it, and he ought to know right well what is meant by the word malignity, if one thinks for a moment of his flowers of speech when dealing with Catholic matters, and more especially with the Catholic clergy.

But as regards the misrepresentation, there we may heartily agree with the Dean of St. Paul's, with the feeling too that he would agree with us as to the constant, not to say blatant, distortions of truth in connection with the Reformation and what then happened. Perhaps, there will be readers of this article who will be able to recall

that remarkable article of Mr. Birrell's which asked what, after all, did happen at the Reformation? Mr. Birrell, neither a Catholic nor an Anglican himself, answered, as any man must answer who studies history honestly, that "it was the Mass which mattered." It was for saying Mass that priests went to death; yet, all the time we are told that Mass was being said all around by all manner of clergy. Let us put that to the test of actual facts demonstrable today. Apart from the sacred vessels, the altar-breads, the wine and the vestments, what, one may ask, was the *sina qua non* of the Mass? Surely, the stone altar or the altar-stone; no one can deny that fact. In those parlous times of which I have been speaking, the hunted "Mass-Priest" (note the name given to him) carried with him a leathern wallet (such as may be seen today in museums) which contained: a tiny chasuble, about as big as a small cape, red and green in stripes on one side, purple and white on the other; a tiny chalice like an egg-cup, and a small flat stone, on which were were five crosses and in which were the relics of the saints, which converted the kitchen or beer-house table into an altar. What became of all the ancient stone altars, for there are perhaps a couple of dozen or so left in Protestant churches, where before the Reformation there must have been many thousand? They were torn down, and why? Let a contemporary record from the books of the Corporation of Shrewsbury tell us. Dealing with St. Mary's Church, a noble pre-Reformation edifice, there are the following records: "4 Eliz. 1562. Paid for taking down the rood o.2.o. Paid for pulling down the chapels and altars o.1.10. 1584. Sep. 18. Order'd that the stone altar be removed having been sometimes used to idolatry and the stones applied to the use of the parish." There was only one purpose to which that stone altar had ever been put, and that was the Mass and its ceremonies, and there was the "idolatry"!

Yet we are told that all the time the persons who not merely permitted but applauded the destruction of the stone altars, were saying that very same Mass and entertaining with regard to it the very same doctrine that the Catholic Church has ever entertained. "The stones were to be used for parish purposes." What were they? In many cases the basest imaginable, but let one instance suffice. Walking in the Cotswolds one day, in search of antiquities, I no-

ticed something curious in the structure of a cow barn, and on further examination discovered that the large block of stone which formed the upper part of the doorway bore this inscription: "Istud altare dedicatum est in honorem Scæ. Trinitatis a Nicolao Episcopo Suffragano." It is, in my experience, a most unusual thing to find any kind of an inscription on an old altar (the few there are to examine), but here was evidence that the cleric responsible for this altar had thought so little of it that he had made no difficulty in parting with it to form a part of a byre. Yet—mark, what we are told—he himself was saying Mass and holding the doctrines respecting the Blessed Sacrament which we Catholics hold today. In point of fact, there is no wilder misrepresentation amongst all those based on distortion of history. Yet, thousands are uttering it every day. "When I say a thing thrice, it is true," said the Bellman (was it the Bellman?) in the "Hunting of the Snark," and apparently the idea is that, if one goes on sufficiently long shouting aloud, "Great is Diana of the Ephesians," something will come of it. However, it was ruin in the case of Ephesus. Fr. Ignatius Ryder of the Oratory, an admirable writer whose "Essays" are far too little known, dealt faithfully with the singularly inaccurate Dr. Littledale years ago, when the latter defended this same thesis, and his summing up of the matter is so excellent and so much better phrased than I could phrase it that I will conclude by quoting it.

After discussing an imaginary picture of the Catholic Church painted by his opponent he continues: "Truly a most repulsive picture, to which we hardly know where to find a parallel, unless it be in the Ritualistic conception of the Church of England in the sixteenth century, firmly holding the integral Catholic faith, whilst coquetting with every fiercest devastator of God's vineyard which those unhappy times produced; tenderly preserving her belief in the Mass, and confession, and the Madonna, whilst cheerfully assisting in the person of her ministers, for the most part of the second order, at the infliction of protracted torments upon mass-priest after mass-priest (against the most of whom no charge could with any plausibility lie, except that they said Mass and strove to preserve or restore the Catholic faith in the hearts of their countrymen); and, instead of whispering the consolations of a common faith, assailing the martyr's defenceless ears with studiously articulated blasphemy.

I do not believe that the Church of England has either orders or jurisdiction, that she has been true either to the rule of faith or the rule of discipline; but God forbid that I should regard such a picture of the Anglican Church as anything short of calumnious; an institution so depraved could not have existed for three hundred years upon the soil of England. No true friend of the country could wish its Church's claim to Church-life and Catholicity vindicated at such a cost; better extinction, or the political life it would still retain as an expression of national worship, than so *propter vitam vivendi perdere causas.*' "

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

V. "A Spiritual Canticle of the Soul and the Bridegroom Christ"

It is impossible to give a summary of the contents of this work, which defies the rules of logic. In writing this book, St. John of the Cross had no intention of instructing the general reader in the theory of mystical theology, but rather endeavored to describe in rhapsodical language the intense urgings and aspirations of a soul which, having by the practice of virtues and by meditative prayer experienced the sweetness of the love of God, wants to obtain the clear substantial union with Him. The rhapsodies of love have a logic of their own, and break through the cool reasoning of the understanding. Hence, a reader who wishes to get information from this book upon how to rise to the contemplative life and to fly up to the rarified air of experimental knowledge of God, will find himself hopelessly at sea. He will be in the same predicament as a person who, by reading the glowing description of the thrilling experiences of an airman after a long flight over land and sea, wishes to learn how to do such feats himself; such a description would give him little or no practical information about managing an aeroplane. Baruzi says (p. 91): "*Le Cantique spirituel* est dès l'origine un chant d'amour"; and he is convinced that the Saint gives expression to his personal experiences.

Certainly, both the contents of the book and its rhapsodical character necessarily suggest its being a piece of autobiography. However, in spite of its rhapsodical character and its lack of theoretical instruction, we are able to trace in it the general ideas which are peculiar to the mystical system of the Saint, and to discover the psychological stages of the gradual evolution of the spiritual life as laid down in "The Ascent of Mount Carmel." In the latter work St. John begins with the very beginning of the spiritual life; he teaches its first elements—self-control and meditation. The "Canticle" begins when that elementary state has been gone through; it

introduces the soul as being already in that stage of evolution where, according to "The Ascent" (book 1, chap. 14), "the anxieties of divine love" make themselves felt; for St. John is quite certain that the immediate outcome of the control of sensual passions and of the regular practice of meditation are the experimental stirrings of love, or of that supernatural life force that is hidden in every soul. God's indwelling in every man is that force which brings itself into the consciousness of man when the elementary obstructions are removed. Baruzi says rightly of the book (p. 652): "Dès l'origine, tout est pre-extatique."

Bearing in mind that St. John introduces the soul in an advanced state of development (first stanza), we are enabled to understand somehow that soul's feverish and ecstatic—or, shall we say, hysterical?—outpourings of desire, love, pain, fear, and disappointment, which fill the first fourteen stanzas of the "Canticle." I say "somehow," for it seems to be extraordinary that a soul at the first awakening of the divine love, before she reaches the state of contemplation, should be, as it were, carried off her feet by that love, and run through the whole gamut of spiritual sensations and emotions. As a rule, the beginnings of love are rather shy, delicate, only dimly felt and realized by the soul. But here in "The Canticle" the soul's love has no bounds; it runs riot and St. John lets her have her way and her say. Perhaps, whilst he was writing those stanzas, he stood under the strong influence of intoxicating divine love, and had to pour out his feelings.³

However, the Saint does not fail to tell the enamored soul that she must seek God by faith, not merely by love. "Seek God in faith and love; these are the two guides of the blind. Faith is the foot that journeys onwards to God; love is the guide that directs its steps" (p. 23). Here we are on safe ground; the Saint inculcates the teaching he has already laid down in "The Ascent." In the

³ Baruzi (p. 362) declares with regard to "The Spiritual Canticle": "One may say that the poems [of 'The Canticle'] are, in a large measure, the expression of his own experience . . . but does John of the Cross afterwards succeed in reawakening without diminution the same height of lyric sentiment at the time when he wrote the commentary?" Baruzi answers "no," and the reason he finds is: "La banalité didactique" (p. 363), which consists in "allégorisme élémentaire, symbolisme insuffisamment métaphysique, technique psychologique grossière" (p. 369). "Such expressions as touch of the soul, ear of the soul, spiritual taste, are little appropriate for expressing the subtle nuances of mystical experience" (p. 369).

twelfth stanza (or rather in the explanation of that stanza), the Saint informs us again of the meaning of faith: the understanding has to empty itself of all ideas of religious things to become receptive of the divine light of faith and thus experience in an unknowable manner God's presence. If this emptying process is painful, and if in addition other afflictions make the dark night of faith darker still, the soul must submit resignedly; for there is no other way to the divine union; there is no short cut to that union by means of sweet love only; every soul has to enter the dark night of faith, which is perhaps meant by our Lord when speaking of the "narrow way." At least St. John takes those words of Christ in the sense of faith, "which gives to us God Himself, but hidden" (p. 89).

The soul learns the lesson; she walks in the darkness of faith, and so gradually comes into closer union with God. From the thirteenth stanza, St. John tells us of the marvellous effects of walking in faith: the soul sometimes becomes rapt in ecstasy, she receives "ecstatic visitations," secret communications about the mysteries of God, like "torrents" overwhelming her; the soul is prepared for the "betrothal with Jesus Christ," which ends in the "spiritual marriage." According to the descriptions given from the fifteenth stanza onwards, the difference between "betrothal" and "marriage" seems to be this: in the former, it is true, the soul already "rests in the unfathomable divine intelligence and enjoys the highest contemplation and receives sublime knowledge of God . . . yet trials, aridities and feelings of the absence of God occur"; in the spiritual marriage the transformation of the soul into God becomes complete, the union with Him is so perfect that no interior anxieties, perplexities or aridities can arise any more, for "sweetness and tranquility of the soul become habitual" (Stanza 24). Probably the "inebriations of love" crush all earthly sensations and make temptations almost physically impossible, as a man entirely intoxicated does not feel bodily pain.

Thus, in this third mystical work, the "Spiritual Canticle," St. John of the Cross leads the reader to the climax of supernatural evolution: what he has taught us in "The Ascent of Mount Carmel"—*viz.*, that faith and love are the immediate or proximate means of perfect union with God—he develops in the "Canticle" like pictures of a cinema before our wondering eyes in the various states of progress up to the highest possible points of spiritual marriage.

When studying this extraordinary literary work, the reader is forced to ask himself: "Is such a state of continuous mental elevation and exaltation as is pictured here possible in real life?" The book is a rhapsody of love from start to finish. The Saint gives his hero no time to breathe—no time to think of anything else but God; he is continually in a state of tension, always longing, sighing, complaining, suffering, even on the point of dying for love. Such a state of mind is hardly possible for any length of time. A state of uninterrupted spiritual exaltation, ecstasy, rapture, inebriation of love, would kill a person or drive him mad. Hence, I think that, when writing this book in the way he has done, St. John of the Cross did not mean that the experiences described follow one another without any break. However, St. John takes it for granted that a soul that has entered into the spiritual marriage becomes unfit for the duties of earthly life. In the "note" to Stanza XXVIII, he expressly states that such a soul "is now lost to all things and won only to love, and the mind is no longer occupied with anything else. It is, therefore, deficient in what concerns the active life and other exterior duties."

Another point which makes the practical value of the "Spiritual Canticle" doubtful—at least, for a less excitable and imaginative northerner of the Teutonic type—is the insistence by the Saint upon extraordinary communications which are said to happen in the wake of spiritual union with God. One gets almost frightened when reading the following passage in the Stanza XIII (p. 97): "So great, at times, is the suffering of the soul during these ecstatic visitations—and there is no other pain which so wrenches the very bones, and which so oppresses our natural forces—that, were it not for the especial intervention of God, death would ensue." It is very remarkable that the already mentioned John of Balduke, in his "Kingdome of the soule," does not say a word about visions and other supernormal communications, although he gives a complete description of the whole range of mystical theology. But he was a cool Dutchman, and not an excitable Spaniard.

Among the different kinds of mystical ecstasies of which the "Spiritual Canticle" gives a lengthy account, there is one ecstasy which finds its lyric expression in the fourteenth and fifteenth verses: "My Beloved is the mountains, the solitary wooded valleys, etc." (English edition, p. 105). Baruzi says (p. 6) this song expresses

directly "a cosmic ecstasy" (*une extase cosmique*), in which "a synthesis is accomplished of the universe and of God Himself" (*une synthèse s'accomplit de l'univers et de Dieu même*). In the "Commentary" (p. 107), St. John says in explaining the verses: "The bride here says that her Beloved in Himself and for her is all these things." Inasmuch as the soul is one with God, it feels all things to be "God in one simple being" ("en un simple ser," has the Spanish original). St. John must have had an extremely vivid consciousness of this oneness of God and creatures to make such a bold assertion, which, if not interpreted as an hyperbole of a mystic, would decidedly savor of Pantheism.*

* The next article of this series will deal with "The Living Flame of Love."

THE GRAND NIGHT

By GEORGE H. COBB

The Grand Night leads to the roseate dawn of the Resurrection. It was the one night in the year when the elect of the catechumens rose with Christ, not only with Him but through Him, to newness of life. Thus, the great ceremonies solemnly unrolled themselves to the gaze of the faithful from evening until the break of day—the traditional hour of the Resurrection when Mass was solemnized. The *Alleluia* not only announced the Resurrection, it was the hymn of thanksgiving of the newly baptized. For “know you not that all we, who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by baptism unto death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.”¹

I would try to describe one such glorious night in the age of Roman converts, without dwelling on the ceremonies that do not appertain to the completion of the Christian initiation. The scene takes place at St. John Lateran and the Baptistery by its side. Not the St. John Lateran as we have it today, maimed of its former beauty by the vandalism of the architect Borromene in the seventeenth century. Luckily, there is preserved in the Church of St. Martin at Rome a painting executed before 1640, which shows the design of the ancient basilica. Alas, the Baptistery also retains but a vestige of its former splendor victimized by decay and neglect. It is more than probable that originally a door at the foot of the apse gave entrance to a corridor that led from the basilica to the Baptistery.

It is the evening of the Saturday in Holy Week—an evening of fairy beauty, for the sky is sprinkled with stars and the warm air is full of the promise of Spring. Catechumens are hurrying by the pagan temples they have forsaken towards the Constantine Basilica, “the mother of all the churches.” The square is crowded with Latins, Greeks and Barbarians, whose many-colored robes are rendered still more picturesque by the moonlight. The air is full of the chatterings in pentecostal tongues of many strangers. At the appointed time all make for the vast atrium resting upon forty great marble

¹ Rom., vi. 3-4.

columns, and each one draws near to the Canthara in the center—the fountain which plays there and provides the water for the faithful to dip their fingers in—to purify the hand for Communion² and to symbolize purity of intention. Each one kisses the pavement or the door-post before entering by one of the five great openings that give access to the five naves of the basilica. The doorkeepers are on the alert lest any infidel or catechumen save the elect or any unreconciled public sinner should strive to enter. A vision of loveliness unfolds itself to the gaze when the interior of the basilica is reached. There is a perfect forest of marble columns: the thirty-six largest support the nave, while the forty-six smaller ones, of more precious marble with capitals exquisitely carved, support the four aisles. There is no seating arrangement to obscure the beauty of the mosaic flooring, but the faithful bring small rugs with them to place on the ground to sit upon.

The preliminary ceremonies must be left unrecorded, despite their unearthly beauty, as not appertaining to the subject in hand. The Prophecies begin the final initiation of the elect. They are read slowly, first in Greek and then in Latin, and each one is followed by the *Oremus* and *Levate*. There is no haste, for all will watch and pray through the livelong night until the dawn. They stand during the reading of the Lessons, which have a very special meaning for those about to be baptized. The image of God, distorted by sin, will be regained in all its pristine beauty by Baptism. The Deluge engulfed the sinner even as Baptism buries the old man, whilst the new man finds safety in the Church, the true Ark of Salvation. Abraham was willing to sacrifice his son; the Elect must now be ready to sacrifice all for Jesus. The passage of the Red Sea is the great symbol of Baptism, whereby alone the Promised Land can be reached and the demons dispersed. Isaías invites them to receive this sacrament to participate in the heritage of heaven. Israel, led captive by idolatry, finds life and liberty once more under His guidance. So also shall the Elect find true liberty by Baptism. The resurrection of bodies, described by Ezechiel, figures the mysterious resurrection in Baptism, whereby the pagans, like dead bones, shall receive life. The nations fly to God to escape the shame of pagan-

² The faithful received the Consecrated Particle on the right hand.

ism; thus must the catechumens desire deliverance from their sins. The houses marked with the blood of the lamb were safeguarded from evil, so will the neophytes be fortified by Communion from falling again under the demons. Jonas, the great symbol of the Resurrection, is also a sign of the sinner devoured by the evil serpent and drawn forth again by Baptism. The Commandments are a solemn reminder to these converts to see they serve God. Daniel is given as an example of strong faith to fortify the neophytes against the danger of apostasy.

During the long prayers, seven subdeacons, preceded by the cross and accompanied by acolytes, repair to the Baptistry to see that everything is in readiness. They chant the Litany of the Saints, repeating each invocation seven times, then five times, then thrice. This gives us the opportunity to look around the famous Baptistry, which lies behind the basilica and a little to the right. The Leonine Door leads from the basilica to this building begun by Constantine. Sixtus III (432-440) reconstructed this church in octagonal form, covering it with richness and beauty, and placing around the font eight magnificent porphyry columns (still admired). Pope Hilarius (461-468) added to right and left the two chapels of St. John the Baptist and St. John the Divine; he also dedicated an oratory to St. Stephen further back in the building, on the right of the entrance. Another oratory of the Holy Cross stands out by reason of its magnificent adornment (near the present entrance, now totally disappeared). In the center of the edifice the spectator beholds with amazement the vast Baptismal Font of Constantine: this is constructed of porphyry covered with silver, and is approached by three steps which descend. On either side are two silver statues of our Saviour and the Baptist, each five feet in height and weighing one hundred seventy pounds. Between them is a Lamb in gold, bearing the inscription: *Ecce Agnus Dei*. Beneath this Lamb falls the main jet of water, arc-shaped, into the huge receptacle below. Other jets fall from the mouths of seven harts. Swung from the center of the cupola is a heavy porphyry candelabra, bearing a gold lamp filled with oil of balsam which is burned by means of flaxen wicks. Many other lights as well fill the whole place with brilliancy, and the air is heavy with perfumes. At the very top of the cupola, brooding as it were over the water, is a dove of precious

metal. Along the frieze of the marble colonnade runs an inscription describing the effects of Baptism—the equality wrought in all men by one water, one Spirit, one faith; the unity of faith making one single family closely bound together.

At length the Prophecies are concluded. The catechumens form into line, singing the Psalm “As the hart panteth after the fountain of water”—so beautifully expressive of their own desire for the waters of regeneration. As they approach the door in the apse that leads to the Baptistry, the glorious apsidal mosaic brings a hundred comforting thoughts vividly before their minds. They behold that refined fourth-century bust of our Lord in the center, surmounted by the heavily jewelled Cross planted on a hill whence spring the four Evangelical streams at which sheep and deer eagerly drink. The Dove hovers over the Cross. In the center of the hill is the heavenly Jerusalem. Higher still flows a stream named Jordan, in which move fishes, genii and little boats, as symbols of Baptism. The processionists know they also will become as the little fishes, who regenerated by the water enter the promised land. The procession wends its way to the Chapel of Baptism (called “S. Johannes in fonte”). The Pope has already arrived with his cortege, headed by two clerics who bear enormous candles. He salutes the assembly, invites to prayer, and asks for them health of soul and body. Then in Eucharistic form is recited the magnificent prayer for the blessing of the Font with significant actions interspersed. The water is divided in the form of a Cross, for all its saving virtue comes from the Cross. The water is touched with the hands as an exorcism to drive away the demons. A further exorcism is made with three Signs of the Cross. A little of the water is thrown to the four quarters of the globe, for the grace of Baptism is meant to flow over the whole world. The officiant breathes three times over the water (even as Christ breathed on the Apostles to communicate the Holy Spirit), saying: “May the virtue of the Holy Spirit descend on this water.” The two dignitaries carrying the candles plunge them into the water to signify the Baptism of Christ (whence all water receives its miraculous virtue), and once more the officiant breathes over the water in the form of the first letter of the Greek word for Spirit. After the

people had been sprinkled with this water,³ the Pope poured holy chrism into the water in the form of a cross.

The Elect, according to sex, unclothe in one of the two side chapels. One of these is still called "S. Johannes ad vestem." They must strip completely, above all, must leave aside any precious ornament, to symbolize the denying of all things for Christ. Still further is this idea enforced as the archdeacon leads each before the Pope to solemnly pronounce his renouncement: "I renounce thee, Satan, all thy worship, thy theaters, thy pleasures, and all thy works." He turns whilst speaking to the West, the symbol of Satan. The Pope takes the candidate by the hand, and turns him towards the East, the symbol of Christ, for he is about to receive his lost inheritance. A triple profession is made: "I believe in God. I believe in Jesus. I believe in the Holy Spirit." He then enters the water till it reaches the waist, his head is placed under one of the taps or the water is poured over him with the hand, whilst the words are said. Baptism by immersion, infusion and aspersion are thus united. At times, the person baptized is made to sink thrice under the water to mark his complete renunciation of the past. The immersion signifies death, for the font is a sepulchre whence he rises to new life. The Pope is assisted by priests, deacons, and clerics, who descend into the water clothed in long linen tunics.

On their coming from the water, the godparents take the newly baptized by the hand to offer them protection, wipe them dry with linen cloths⁴ (which they preserve afterwards as precious souvenirs), and present them to a priest who anoints their foreheads with holy chrism. The baptized now belong to Christ, and according to Roman custom are attached to the "*gens christiana*." The godparents clothe their godchildren in white garments, as a sign of the spotless beauty of their souls and of the innocence that should accompany them in the future. These they will wear all through the week until Easter Saturday, when at last they are ranked amongst the faithful. Their heads are wrapped around with a linen cloth to protect the holy chrism. This forms as it were a royal and

³ This is the origin of the *Asperges*.

⁴ Muritta, in denouncing his judge for apostasy, showed the linen cloths of the latter's Baptism.

sacerdotal crown, for "you are a chosen generation, a royal priesthood."⁵

Confirmation immediately followed in the Oratory of the Cross with its seven glorious chapels (entirely disappeared), which was joined to the Chapel of Baptism by a portico. The baptized enter two by two. The Pope with outstretched hands prayed over them, calling on the Holy Ghost to descend upon them with all His gifts, and to mark them for life with the Sign of the Cross⁶. Hence the name "sacramentum consignationis." He then gives to each the kiss of peace⁷.

Meanwhile, during this long ceremony, the faithful in the basilica chant with the choir the Litanies, repeating each invocation fifteen times. When the *Agnus Dei* is reached in the Litanies, the Master of the Choir cries out "accendite," the basilica is brilliantly illuminated, and, as the procession of white-robed converts with lighted candles appears in sight, Mass begins. For the first time the newly baptized have the inestimable privilege of assisting at the sublime sacrifice. They all make their First Communion—even babes at the breast, for Ordo VII, 12, lays down that mothers should not give their infants suck between Baptism and Communion.

When all is over, the glorious morn has broken over the Eternal City, and the newly baptized joyously hasten to their homes in the company of their godparents and friends. The godparents make them presents of a kind calculated to serve as a perpetual souvenir of the Grand Night⁸.

⁵ I Pet., ii. 9.

⁶ Anointing was not always prescribed. It was unknown to Tertullian.

⁷ This gradually changed into the present blow.

⁸ Such is the beautiful Lamp at Florence with the Church represented as a ship.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

VI. The Priest's Prudence

We have all of us often heard that grace builds upon nature, and that a good supernatural character presupposes a good natural character. We often quite fail to realize the significance of this statement, both in developing our own character and in influencing that of others. It is necessary to possess the fundamentals of a strong natural rectitude in order to build upon a good foundation the superstructure of a holy life. Now, the four cornerstones of natural character are the four cardinal virtues of prudence, justice, temperance and fortitude. It is essential, therefore, for all men to possess these virtues, but the priest especially has the duty of cultivating them in his character, both for his own sake and for the sake of those to whom he has to minister.

THE PRIEST'S NEED OF PRUDENCE

We are told that the Latin word "prudence" is but a contracted form of "providentia," so that the essence of this virtue is the power to see ahead. The habit of prudence inclines us to discriminate rightly between good and evil, and to judge as to the better means of attaining our good ends. Prudence involves the possession of common sense, that misnamed quality which sometimes appears to be the most uncommon of human attributes. Of course, we know, too, that prudence is a virtue of the mind, of the intelligence. It has to do with judging correctly in the concrete circumstances as to the better course of acting, the right means to be employed, and the right ends to be chosen. There is little need, therefore, of pointing out how important such a virtue is to a priest, who is put into so many circumstances where prudent judgment is absolutely necessary, both for his own good and for that of others.

There are some people who are endowed by nature with common sense, and who have almost an instinct for recognizing the right ways of acting and for keeping the "golden mean" in all their various activities. Other persons are notably lacking in the quality

of prudence. They may be geniuses in other regards, and even have especially excellent mental equipment; but they lack the quality of common sense, and their lives are often wrecked by that fatal deficiency.

A FAVORABLE SOIL FOR PRUDENCE

When a man is admitted to priestly studies, one of the qualifications usually required of him is the possession of a fair amount of common sense, and, if at any time he is found to be notably lacking in that quality, he is dismissed. Besides, the very nature of the training for the priesthood tends—and of set design—to develop the quality of prudence. The systematic instructions in moral theology and pastoral theology, the careful supervision, the regular routine, the public opinion which watches over and influences members of the clergy—all these things tend to promote the cultivation of common sense. As in the case of all other virtues, prayer, study and practice can greatly improve and perfect the quality of common sense or prudence. “Ask, and you shall receive,” applies to this as to all other needful qualities, and one would think that the heart of Christ, solicitous for the good name of His Church and for the salvation of souls, would hear with a special readiness the prayers offered up by the priest for the increase of his prudence and common sense.

STUDY, OBSERVATION, AND THE COMMENTS OF OTHERS

Study and observation of oneself and others is also unquestionably an efficacious means of increasing priestly prudence. We can more readily see another's foibles and mistakes than we can our own. We should, to be sure, always look at others in a kindly spirit and refrain from judging them; but this does not prevent us from noticing where their exterior acts seem to depart from the requirements of prudence, and we ought to avoid the pitfalls and difficulties into which their course of conduct leads them. The priest also receives many and excellent indications from others of any lack of prudence or common sense. Sometimes the half-jesting comments of his fellow-clergy will give a more trustworthy intimation of his departure from common sense than studied criticisms could do. By the way, the most frank and genuine criticisms

we receive are often given in a moment of irritation or vexation by someone who would perhaps not be so frank with us in calmer moments, but who, being vexed, blurts out the truth just as he sees it.

THE NEED FOR DISCRIMINATION

It requires prudence, however, to discriminate between criticism which is the result of common sense on the part of others and criticism which comes from perhaps unrealized jealousy or wrong judgment. It is, unfortunately, true that most human beings are inclined to misjudge others and be jealous of them. Hence, sometimes criticism or unfavorable comments proceed from this cause. The prudent way for us all is, therefore, to give these comments and criticisms careful consideration; if we find that they have a basis in fact and are well intended, we shall do well to use them, but, if they come from some personal twist on the part of the critic, they will only confirm us in our right course. The benefit of criticisms from other people—especially of involuntary criticisms that they offer in moments of aggravation—is that they are likely to give us a new angle and show us ourselves from a new viewpoint. We grow so accustomed to ourselves that we sometimes lose sight almost entirely of very important characteristics in our own conduct, so that, as it is a part of prudence to profit by the criticisms of others and their reactions to our conduct, it also requires humbleness of heart really to profit by these things.

THE DEPENDENCE OF THE FAITHFUL

Most priests enjoy a great deal of independence, and are supreme, so to say, in their own sphere. They have a spiritual sway and rule, which is all the more important and momentous because it is spiritual. If they make mistakes in judgment, they are likely to hurt the interests of the souls of those given to their care. Besides, we have always to remember that the Catholic faithful are very often not free to choose to what priest they will go for counsel and guidance. They have to seek the ministrations of the priest whom they find in care of the parish. Indeed, many of them would not know how to go about choosing or judging as to the best one from whom to seek guidance. Hence, all priests constantly owe

it to the Church and to the faithful to be as prudent as possible, and a high average standard of prudence is an absolute necessity for priests. There is no doubt that, in the confessional (and out of it, when he has to give advice to the faithful in his priestly character), the priest receives special lights and graces.

Every priest who has experience in this matter will readily declare that he is often able to give better counsel to others than he would have been able to formulate by his own natural prudence. The Holy Spirit helps the priest. Yet, while this is quite true, it is also true that the priest who presumes on this help of the Holy Spirit, and does not make the right effort himself to cultivate prudence and to observe its dictates, does a distinct wrong and is guilty of presumption. After we have prayed for prudence and worked to acquire it, then we can rely implicitly on the help of the Holy Ghost, but not otherwise.

WHAT SHOULD WE ADVISE ANOTHER?

The Golden Rule bids us do unto others as we would like them to do unto us. By turning this saying the other way, the priest may be able to advise himself prudently or to discriminate between the good and bad advice given him, by reflecting what he would counsel another to do under the same circumstances. The reason why we are sometimes inclined to act unwisely is that a seeming self-interest is likely to blind us to objective truth and to the dictates of prudence. By asking ourselves what we should advise another person to do, who was in precisely the same circumstances as we are, but in whom we had no personal interest whatever, we can sometimes avoid the inclination, this way or that, which self-interest gives, and can thus arrive at the objective dictates of prudence. It requires a strong effort of our faculties to imagine another individual exactly in our circumstances, and then to ask ourselves what we should advise him to do. But the effort will help us to put personal preferences out of the question and decide according to the common-sense dictates of objective prudence.

THE DANGER OF DISCOURAGEMENT

The priest also needs a high degree of prudence to discriminate between helpful and sound criticism and criticism which is merely

destructive. Sound criticism is a great help; wrongful criticism may be a great obstacle. There are not a few persons who fail to discriminate between the one and the other. They allow themselves to be discouraged by criticism which they ought to disregard, and they fail to profit by criticism which is objective, sound and helpful. Who can give rules to act as a guide in such cases? Prudence has to be exercised in the individual instance, and nothing will take the place of a right judgment in weighing and estimating criticism.

THE WISDOM OF CHRIST

Again, the prudence of the priest has to be, not merely shrewdness of the world, but a prudence full of the wisdom of Christ. By his very calling, the priest has forsworn the prudence of the world. It is worldly prudence to provide for oneself first and foremost, to seek the comforts and conveniences of life, its honors and rewards, and, while keeping within the bounds of respectability and duty, to live more for this world than for the next and to devote more energy to the earning and keeping of this world's goods than to the securing of a heavenly crown. This worldly wisdom, the vocation of the priest confutes and puts to shame. He who is to be another Christ, must imitate the wisdom of the cross. When we read the Epistles of St. Paul, we are constantly struck with the solid prudence and striking wisdom of his character. Yet, his wisdom is the wisdom of the Crucified, and his prudence the prudence of a man who gives all things in this world in order to win life eternal. His prudence is the more strong, solid and genuine, because it is based on the folly of the cross. So, the prudence of the priest must be transformed and permeated with the spirit of Christ. If it is a worldly prudence, it becomes, in the priest, not prudence, but folly.

THE EXAMEN OF CONSCIENCE AN AID TO PRUDENCE

Like every other virtue, prudence is remarkably cultivated by exercise. One of the excellent results of the practice known as examination of conscience, by which a man day by day brings his actions before the tribunal of his own judgment, is that this practice cultivates the habit of prudence. If faithfully, day by day, we submit our actions to the scrutiny of our calm, impartial reason, and examine wherein we have pleased God and wherein offended

Him, we cannot fail to notice many mistakes of judgments, imprudences, or defects which come from a lack of this excellent virtue. Then, by trying day by day to correct these imprudences, to bring our thoughts, words and actions more and more in line with Christ's ideal for us, we grow continually in prudence, as in other virtues. So, day by day, whether he likes it or not, a man builds up or tears down his own character. There is no such thing as standing still in the life of the spirit. Either we are going forward constantly, in prudence as in other virtues, or else we are falling back. Life itself is a great school of prudence, and it is a sad thing when **a man fails to learn the lessons of that school.**

A moving and compelling reason why the priest, above all men, should practise the virtue of prudence, is that so many must come to him for counsel. In the confessional and out of it, he must forever be giving advice, answering questions, helping to mold character, guiding human destinies; and for all this prudence of a high order, a safe and trained prudence, is required. It is true, as we have said, that the Holy Spirit wonderfully helps the priest in his ministry. Yet, the men who are most guided by the Holy Ghost in advising others are those who try hardest themselves to cultivate prudence. When we have made a careful preparation for a sermon, we often observe that we will not perhaps say precisely what we had intended, but what we do say will be much better, because of the previous thought and attention given to the subject. So, when we have endeavored long to practise prudence and have prayed for that necessary virtue fervently, we may surprise ourselves by the advice we actually give, which seems wiser and better than that of which we were capable; but the help of the Holy Spirit is given precisely because of the careful preparation, the effort, and the prayer which went before.

"God and I," said St. Theresa of Avila, "can do whatever God Himself can do." And this is certainly true of the priest, who is clothed with the dignity of the ambassador of the Infinite. Yet, it is necessary to have God with us in order that we may do whatever God can do, and it is through effort and prayer—prayer for prudence and the practice of prudence—that we are enabled to gain God's help in counseling others.*

*The next article of this series will discuss "The Priest's Fortitude."

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

On Schools

CATHOLIC SCHOOLS SHOULD BE ERECTED IF THE CATHOLIC RELIGION IS NOT TAUGHT IN THE PUBLIC SCHOOLS

If there are no schools in which, according to Canon 1373, the Catholic religion can be taught, whether elementary or high schools, efforts are to be made, especially by the local Ordinaries, to establish Catholic schools. Likewise, if the public universities are not imbued with Catholic doctrine and sentiment, it is desirable that in every nation or region a Catholic University be established. The faithful should not neglect to contribute according to their means towards the building and maintenance of these schools (Canon 1379).

The Supreme Authority of the Church urges the local Ordinaries and all the faithful to make a special effort to provide Catholic elementary and high schools and universities, if the public schools do not teach the Catholic religion. The reader will notice how very mild are the expressions in which the Code exhorts the bishops and the Catholic people to do all in their power to have their own Catholic schools, both lower and higher, in countries where the public schools do not permit instruction of Catholic pupils in their Faith. It may appear strange that the law of the Church should be so mild on a subject of the greatest importance. If we compare the words of the Code with the regulations of the Third Plenary Council of Baltimore, we find that the Council is far more severe than the Code of Canon Law (cfr. n.199 of said Council).

The reason for the mildness of the Code in this matter may be because the Supreme Authority, in legislating for the whole Catholic Church, knows that in some countries the poverty of the Catholic people makes it practically impossible to build up a system of Catholic schools on such a large scale as has been done by the Catholics in the United States. Wherefore, the Church could do no more in its general legislation than urge the Catholic people to do for Catholic schools as much as their means would allow. That there is a serious moral obligation obliging Catholics to provide a

Catholic education for Catholic children, no true Catholic can deny. That the Catholic education at the parental home and at the Sunday school is, as a rule, insufficient, need not be proved at length, because experience proves it sufficiently. Nothing else remains but to provide schools in which the entire education is permeated with a Catholic spirit. Since the realization of this goal is necessarily conditioned upon the financial means of the Catholic people, it is possible only where with a reasonable sacrifice Catholics have the means to build and maintain schools which are, at least in essentials, equal to the public schools in the respective country, state or district.

The local ecclesiastical authorities alone can know whether the Catholic people under their charge have the means to establish and support adequate Catholic schools; and, where they know that the people have the means and can with reasonable sacrifice build and equip and maintain such schools, they have the right and duty to urge the obligation of Catholics to give their children a Catholic education. Though here in the United States Catholics are in a better financial condition than in most other countries, nevertheless it is not true that every parish in the United States can have its own properly equipped Catholic school. If the number of parishioners is small, and if the working men and women do not have steady work or get low wages (as they do in many places outside the centers of industry), they cannot build, equip and maintain their own schools.

CLERICS ATTENDING UNIVERSITIES

It is desirable that the local Ordinaries with due prudence should select clerics of extraordinary piety and talent and send them to the schools of some University or Faculty established or approved by the Church in order that they may there follow especially the courses in philosophy, theology and canon law, and obtain the academic degrees (Canon 1380).

No cleric, of course, can attend any school without the permission of his Ordinary. The Code desires that the local Ordinaries have some of their clerics specially trained in higher studies—preferably in philosophy, theology or canon law—at a Catholic University. Men should be chosen whose mental abilities are above the ordinary, and whose spiritual ideals are so firm and high that pride will not

blind their minds. The Code speaks of sending clerics to Catholic Universities. Concerning clerics studying at universities which are not approved by the Church and practically independent of her supreme teaching authority, the Holy See has published the following regulations: No cleric should be sent to secular universities until after his ordination to the priesthood. The Ordinary (the bishop or the major religious superior of exempt religious organizations) should send such priests only who will be a credit to the Catholic Church by both their sanctity of life and their high mental qualifications. In the choice of young priests to be sent for higher education to secular Universities, the Ordinary should have nothing else in view than the good of his diocese (or the Province of his Religious Order), namely, to have competent teachers for the ecclesiastical schools. No priest who has graduated from a secular university shall be at liberty to accept a teaching position in such a university against the wishes or without the permission of his Ordinary (Sacred Consistorial Congregation, April 30, 1918; *Acta Ap. Sedis*, X, 237).

JURISDICTION OF THE CHURCH OVER SCHOOLS

The religious teaching of youth in any schools is subject to the authority and inspection of the Church. Local Ordinaries have the right and duty to see that in the schools within their territory nothing is taught or done against faith and morals. They also have the right to approve the teachers of religion and the books used in the teaching of religion, and to demand for reason of religion and morals that certain teachers or certain books be removed (Canon 1381).

Canon 1381 is the natural and necessary conclusion derived from the command of Christ to His Church to teach all nations. The Christian nations who rebelled against the teaching authority of the Church, resented any interference on the part of the Church with the education of youth in the schools managed by the civil authority. In the Syllabus of Condemned Propositions published by authority of Pope Pius IX, there are several such propositions which deny the Church all right to exert the authority Christ gave to her. The government schools want to do as they please in the teaching not only of secular but also of religious knowledge. In

the name and authority of Christ, the Church protests against the denial of her right and sacred duty to supervise the teaching of religion, no matter where such teaching is done; and she also protests against schools which apparently teach secular knowledge only, but impart it in such a way as to undermine the belief in God and in His Church (*Syllabus Pii IX*, Prop. 45-48; Denziger, *Enchiridion*, nn. 1593-1596).

AUTHORITY OF LOCAL ORDINARIES OVER RELIGIOUS AND MORAL TEACHING IN ALL CATHOLIC SCHOOLS

Local Ordinaries have the right to visit, either in person or through others, all schools, oratories, recreational institutes, charitable institutes, etc., in order to inquire into the religious or moral teaching given there. The schools of no religious organization are exempt from the right of visitation of the local Ordinary, with the exception of their own domestic schools for professed members of exempt religious organizations (Canon 1382).

As the local Ordinaries are responsible for Catholic faith and morals within the territory of their jurisdiction, they have, therefore, the right to inquire concerning Catholic teaching and Catholic life in every place within their diocese where religion is taught—private or public schools, churches, chapels, institutes of charity, recreation centers, schools owned and managed by religious, and houses of religious organizations. The only exception made by the law of the Code is the schools established exclusively for the training of professed members of exempt religious organizations. In these organizations the major religious superiors are vested with ecclesiastical jurisdiction by the Church, and are charged to visit the communities subject to them, and to correct at once whatever offences they find against Catholic teaching and morals.

HEARING OF CONFESSIONS IN CATHOLIC BOARDING SCHOOLS

In the religious training of the pupils of any college the precept of Canon 891 shall be observed (Canon 1383).

The Canon referred to forbids the master of novices in religious organizations and the assistant master, also the superior of a seminary or a college, to hear the confessions of the students who live with them in the same house, unless in individual cases a student

for a weighty and urgent reason requests them to hear his confession. This regulation applies to boarding schools only, not to day schools. The term "college" in Canon 1383 means any kind of boarding school where a priest is the superior or rector of the school, and lives there and actually governs the school.

RIGHT OF THE CHURCH TO CONTROL THE TEACHING ON FAITH AND MORALS IN BOOKS AND OTHER PUBLICATIONS

The Church has the right to forbid the faithful to publish any books before she has examined and approved them. In reference to books published by anyone, she has the right to ban them (*i. e.*, the selling, buying, reading, keeping, etc., of them) for a just cause. All the precepts given in the Code concerning the censure and prohibition of *books*, shall apply also to newspapers, periodicals and all other writings published, unless the contrary is apparent from the wording of the precepts (Canon 1384).

During the World War we heard a great deal about the censorship of the press exercised by the Government, and at present there is in many States a censorship board for motion pictures. Outside of these things, the Government of the United States, and the Governments of many other countries stand for the so-called principle of a free press and free speech. That freedom has some advantages, undoubtedly, and is perhaps the only way to preserve civil peace in these days when nearly all nations are divided in their religious convictions, and consequently on their ideas of Christian faith and morality. Evil consequences, however, are great and manifold: the anarchist and extreme socialist can broadcast his pernicious principles in papers, pamphlets and books; the atheist can by the same means undermine the very foundations of Christianity; the sensual and immoral man or woman can allure others to vices, of which St. Paul says a Christian should not even think; the religious imposter can thrive in his God-insulting deceit. The United States Government at present supports a vast army of prohibition enforcement agents, public and private houses are raided, the liquor is confiscated and destroyed, and the violators are heavily punished, but the poisoning of the minds of the people of this country—through the bad papers, magazines, books—is allowed to proceed unmolested, and practically nothing is done to interfere with the

traffic. There is no army of federal agents that smash into the print shop where this poison is prepared for the public; no store is molested for selling this poison; everyone may freely indulge in it abroad and at home. It may be objected that no state and no federal board could possibly decide without danger of challenge what publications are immoral or are of a character apt to destroy the peace and security of the country. While it may not be possible to come to an agreement on some writings of a more or less objectionable character, there are numerous papers, books, magazines, which the vast majority of citizens justly condemn, and these should be dealt with more severely than illegal liquor and the persons engaged in the forbidden traffic.

The Catholic Church is called narrow and intolerant because she endeavors to obey Christ's command to keep His teaching unsullied, and to feed the souls of men with pure heavenly food. Since the poison of erroneous doctrinal or moral teaching may be hidden in books and other publications which apparently have nothing to do with either religion or morals, the Church certainly has the right to demand of the persons subject to her spiritual jurisdiction that they submit all writings to the authorities of the Church before they are published. Actually, the Church does not demand this of the faithful generally, when writings do not specially deal with religion or morals; she demands it only of clerics and religious (see Canons 1385-1386). The Church also has the right to forbid her subjects to read, buy, sell, etc., any book, no matter by whom written or published, that she judges a menace to faith or morality.

The preliminary Canon on the censorship and prohibition of books explicitly declares that by the term "book" is meant, not only a publication in the usual book form, but also newspapers, periodicals, and all other forms of publications, unless it is clear from the text of the Code that in some of its precepts books only are meant.

The prohibition and censorship of books is not new in the Catholic Church. Pope Anastasius I (399-401) condemned some of the writings of Origen, Pope Innocent I (401-417) those of Pelagius, and Pope Leo the Great (440-461) those of the Manicheans. Pope Gelasius I (492-496) pointed out a large number of books and writings forbidden by the Church (*Decretum Gratiani*, Dist. XV, c. 3). The same has been done by the Church from those early

days to the present time. After the invention of printing, opportunity was afforded to disseminate bad books quickly and in large numbers. Therefore, Pope Alexander VI (1501) and Pope Leo X (1515) forbade the printers under the severest penalties to print any book unless they had made certain that it was approved and permitted to be printed by the ecclesiastical authorities. The books and other writings of Luther were condemned by Pope Leo X on June 15, 1520. About this time catalogues of forbidden books appeared in Germany, the Netherlands, France and England, some of which were published by the local ecclesiastical authorities, some by the civil authorities, some by synods, and others by universities. In Italy the first Index or Catalogue of Forbidden Books known was that published by the Senate of Lucca in 1545; at Venice in 1549 the Papal Nuntio, Giovanni della Casa, published an Index. The first Index published by the Holy See is that of Paul IV (1559).

The Council of Trent (Session XXV, Cap. *De Indice librorum et catechismo, breviario et missali*) states that, in the Second Session held in the reign of Pope Pius IV (which is Session XVIII of the Council), a Committee of the Fathers of the Council had been appointed to investigate as to what should be done concerning the censure of bad or suspected books. Now that the Council was to be closed and the Committee had not yet completed its work, the Council ordered that they should continue the work and then submit the matter to the Supreme Pontiff so that he might, if he saw fit, publish the result of their labors. Pope Pius IV published the Index drawn up by the Committee in 1564. In general, this Index remained in force until the new Index of Pope Leo XIII appeared in 1900; in the meantime new editions of the Index of Pope Pius IV added the newly forbidden books.

At present, the Sacred Congregation of the Holy Office has charge over the censorship and the prohibition of books, which in former times was in the hands of the Sacred Congregation of the Index. The Franciscan Antonio Posio, first Secretary of the latter Sacred Congregation, relates that it was established by authority of Pope Pius V, in March, 1571, in the residence of His Eminence the Cardinal of Clairvaux, Jerome Souchier, and that the Congregation had its first meeting on March 27 of the same year. By Bull of September 13, 1572, Pope Gregory XIII, successor of Pius V,

solemnly confirmed the Sacred Congregation of the Index. Many new editions and revisions of the Index were made; the revision made under Pope Benedict XIV in 1758 is considered the best, before the present one (that of Leo XIII) appeared.

Pope Leo XIII replaced the former rules of the Council of Trent by new and timely regulations by his Bull "*Officiorum ac Munerum*," January 25, 1897. He ordered the entire revision of the Index of Forbidden Books, and on September 17, 1900, published the new Index. That Index is made up of two parts: the first contains the general rules of the Church on the censorship and prohibition of books, and is identical with the Constitution "*Officiorum ac Munerum*" of Pope Leo XIII, above referred to, and the Constitution "*Sollicita ac Provida*" published by Pope Benedict XIV on July 8, 1753, which contains the rules to be followed by the Sacred Congregations in the examination and prohibition of books; the second part contains the list of books forbidden by the Holy See (cfr. Hilgers, "*Index der verbotenen Bücher*").

The Code of Canon Law supplants the Constitution of Leo XIII on the censorship and prohibition of books. Generally speaking, the rules of the Code are the same as those of the Constitution, but the order of treatment is different. The Code speaks first of the censorship of books and secondly of the prohibition, while the Constitution proceeded in the reverse order. In the first chapter of Title XXIII of the Code, which deals with the censorship of books, the rules are given concerning the publication of books and what books are to be first submitted to the ecclesiastical authority before they are published. The second chapter deals with the prohibition of books already published.

A book, periodical, etc., may be forbidden either under the general laws of the Code contained in Canons 1395-1405, or by special legislative act of the Supreme Pontiff, or the Sacred Congregation of the Holy Office, or a local Ordinary. A comparatively small number only of books inimical to Catholic faith or Christian morality have been condemned by special act of ecclesiastical authorities; nor is there any need of a special prohibition, since the general laws of the Church sufficiently specify what kind of books are forbidden, and in most instances it is not difficult to judge whether or not they fall under the prohibition.

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VI. Exposition and Benediction of the Blessed Sacrament

There is perhaps no service of the Catholic Church which is more popular with her children than Exposition or Benediction of the Blessed Sacrament. These two things go together, as a matter of fact, for, whenever the Blessed Sacrament is exposed for adoration, the worshippers are always blessed with it, before it is replaced in the tabernacle. Benediction, as we know it, is of comparatively recent date, nor is there absolute uniformity as regards the ritual which accompanies it. In this respect much freedom has been left to various countries, so that it is the duty of every priest to comply with what has been laid down by the hierarchical authorities of the diocese or the country in which he happens to live. Since the Eucharist is the presence of our Lord, it must obviously be the object of our adoration, apart from its oblation at Mass or its reception in Holy Communion.

I. LOOKING ON THE HOST

In the latter half of the Middle Ages there grew up among the faithful, at least in Western and Northern Europe, an extraordinary desire, not merely to receive the Blessed Sacrament, but also to behold it. Innumerable proofs of this devotion could be furnished here did space allow. Thus, St. Gertrude, the famous Benedictine mystic of the thirteenth century, teaches expressly that those shall have a special reward in heaven, who on earth shall have devoutly gazed upon the Host: "quoties homo cum desiderio et devotione inspexerit hostiam in qua latet corpus Christi sacramentaliter, toties meritum suum auget in cœlo" (*Insinuationes div. piet.*, IV, 25). So far, it would seem, there is only a question of gazing at the consecrated Host at the time of Mass or Communion. The devotion was exceedingly popular in England, where in many an old country church there are still to be seen "squints"—that is, openings in the walls or pillars in the neighborhood of

the high altar—through which those who heard Mass in the side-chapels were able to see the Host when it was raised on high at the moment of consecration. In some old churches such “squints,” or openings, are found even in the outer walls: these were for the benefit of people who were not present in church at the time of Mass, so that, when the “sacring bell” gave warning of the approaching consecration, they had only to go into the cemetery to see the elevation of the Host through these outer “squints.”

In the fourteenth century there lived at Dantzic a holy woman of the name of Dorothy, whose life has been written by her confessor, John of Marienwerder. “Attracted by the fragrance of this life-giving Sacrament, the spouse from her childhood until death had an intense longing to see the Sacred Host, and, if one day she saw it a hundred times, as on some occasions actually happened, she lost nothing of her craving to see it yet oftener.”

From this motive “she was anxious that she might get to church at a very early hour in the morning, so that she might have sight of the Beloved of her soul, at any rate from the priests who said the early Masses” (Fr. Thurston’s translation in *The Month*, July, 1901). We are given the secret of this ardent longing to look on the Host when her biographer tells us that in this way the Saint endeavored to satisfy in some way her hunger after the divine bread which was denied her: “sane cum desiderio videndi corpus Christi fuit etiam desiderium aliquoties in anno percipiendi.” This phrase throws a strange light upon the devotional life of the period. It is probably no unjustifiable generalization to say that the men and women of the centuries immediately preceding the Reformation were so eager to gaze on the Host, because they did not communicate, except on very rare occasions. They were content to look on the Host, instead of going up to the altar to receive it. In the course of time this laudable practice became even mixed with a certain amount of superstition. Thus, it was confidently asserted that no harm could befall a man on the day on which he had seen the Host. On the other hand, theologians gravely discussed the question whether one who, whilst he is in mortal sin, looks upon the Host, thereby commits a fresh mortal sin. Even in St. Thomas’s *Summa* we still hear echoes of the controversy. To an objector who asserts that a man in sin commits no fresh sin by receiving the Host,

since he commits none by looking on it, the Angelic Doctor replies: "Christ's body is not received by being seen, but only its sacrament (viz., the sacramental species which hide the real presence), because sight does not penetrate to the substance of Christ's body, but only the sacramental species. . . . consequently, no one is forbidden to behold Christ's body" (*Summa*, III, Q. lxxx, art. 4, ad 4).

Sometimes the sight of the consecrated Host became a substitute for Holy Viaticum, when the condition of the sick person rendered its reception impossible. Thus, in the life of St. Juliana of Mont-Cornillon, the originator of the Feast of Corpus Christi, we read that, as her last hour drew nigh, the Abbess spoke thus to her: "'Seeing, my daughter, that your malady prevents you from receiving the Body of the Lord, we will at least have it brought to you and set before you, that you may recommend yourself to it.' But the Saint replied: 'No, Lady Mother, it would be presumption.' This she said from the profound humility which was habitual to her. . . . So even when the Abbess pressed her point, and urged that it was in every way fitting that she should for the last time behold her Saviour whom in this world she was to see no more, she answered: 'It is not necessary, Lady Mother, to see Him in this present life whom I am about to see in the life which is eternal.' One of the nuns, however, exhorted her to do the will of the Abbess, and she then consented that it should be as they wished" (cfr. Thurston, *The Month*, June, 1901).

This incident is instructive as showing that already it was no innovation to remove the Holy Eucharist from the place where it was reserved for devotional purposes other than its actual reception.

Even better known is the death-bed scene of St. Juliana of Falconieri. In the bitterness of her grief at not being able to receive Holy Viaticum, she implored the chaplain of the convent that he would bring the Sacred Host to her bedside so that she might assuage her longing by at least gazing upon it. After many vain efforts she even succeeded in leaping out of bed, and, prostrating herself before her Eucharistic Lord, she implored the priest to let her bestow a kiss upon the consecrated Element. When he refused, she begged him to place it upon her breast so that her heart might be refreshed by such nearness to Jesus. At last the priest yielded to

her tears. When she had placed a veil over her breast and over that a corporal, the priest laid the Sacred Host upon it. Scarcely had he done so when the Saint exclaimed: "O my sweet Jesus!" and immediately expired. "But as she drew her last breath, the Most Sacred Host disappeared from her breast and entered into it, leaving a mark on her bosom like the crucifix on our altar breads" (Faber, "The Bl. Sacrament," Book IV, p. 546, ed. 1861).

The custom of showing the Host to the sick was exceedingly common in Germany, so much so that at Mayence, by the middle of the sixteenth century, it became a matter of obligation: "si forte infirmus. . . . sacramentum Eucharistiæ percipere non valeat, sacerdos. . . . ei consecratam hostiam exhibeat." In fact, this Decree of Mayence makes use of the expression so common in our day—*spiritual communion*—for, whilst the sick man gazes at the Host, the priest is to rouse him to lively sentiments of devotion: "quæ est spiritualis et valde utilis sacræ Eucharistiæ sumptio."

But the practice of showing the Host to the sick who were unable to communicate was not confined to Germany. Thus, according to the Ritual of Rodez of 1514, the priest, having washed his hands, reverently takes the Host, lifts it somewhat before the sick person, and, still holding it up before his eyes, exhorts him to profess his faith in Christ; after which he prays that the sick man may be admitted to the real vision of Him whom he thus beholds sacramentally. The Emperor Maximilian of Habsburg, having fallen over a precipice and not being able to receive Holy Communion, asked that a priest should at least show him the Sacred Host.

However, this custom fell gradually into desuetude and the Ritual of Paul V forbade it altogether: "Let not the Eucharist be moved in order to show it to anyone for the sole purpose of adoration or under pretext of devotion or from any other motive" (Rit. Rom., tit. IV., c. IV).

II. EXPOSITION OF THE BLESSED SACRAMENT

It was in the nature of things that the desire to behold the Host at Mass and its exhibition before the eyes of the sick and the dying who were unable to receive Holy Viaticum, should pave the way for further developments. There were many who for one reason or another would not be able to assist at Mass daily, and if the fruits

derived from a sight of the Sacred Host were so admirable, why should not opportunities be multiplied so that all might "look on Jesus," even apart from Mass? The practices which we have described were the preliminaries of our Exposition of the Blessed Sacrament, which forms so conspicuous a feature of modern Eucharistic devotion.

The beginnings of Exposition are exceedingly obscure. The Feast of Corpus Christi was instituted by Urban IV in 1264, but it does not follow by any means that in the places where it was established it was accompanied by a procession. Even when there was a procession of the Holy Eucharist, it is not at all certain that the Sacred Host was displayed before the eyes of the faithful; in fact, the opposite is far more likely to have been the case. "There is no doubt," says Thalhofer, "that in the fourteenth and even in the fifteenth century the Blessed Sacrament was still carried in a covered chalice during the procession of Corpus Christi, and even as late as the sixteenth and seventeenth century parishes could be found that did not possess a monstrance" (*Liturgik*, II, 853). The same holds good of the procession of Palm Sunday, during which, in many places, the Blessed Sacrament was carried with much solemnity. Lanfranc, Archbishop of Canterbury in the eleventh century, describes in detail the ritual to be observed. The Blessed Sacrament was carried on a hearse by two priests—but the vessel in which it was reserved was not transparent: "excant sacerdotes albis induti qui portent feretrum. . . . in quo et Corpus Christi debet esse reconditum." Processions also took place on Easter Sunday, when the Blessed Sacrament was taken back with much pomp to the High Altar from the sepulchre where it had been kept since Maundy Thursday. But, according to Thiers, this procession had for its object, not so much to show the consecrated Host to the people—for the Host is hidden in a chalice covered by a veil—as to honor our Lord's resurrection by pointing to the empty tomb (cfr. Chardon, "Hist. des Sacr.," in Migne, CCCXXIV).

However, from the popular hymn of St. Thomas: *Adoro Te, devote*, we might infer that the Sacred Host was openly shown:

visus. . . . in Te fallitur,
plagas sicut Thomas non intueor,
Jesu, quem velatum nunc aspicio. . . .

In fact, in the last strophe the contrast between the vision of the sacramental forms in time and of the blessed reality in eternity, is very forcibly brought out.

In the thirteenth century, the century of the Feast of Corpus Christi, the Hosts that were exhibited were not those consecrated for that purpose, but some miraculous Hosts—that is, Hosts from which blood had issued, or which had been miraculously preserved from the flames, and so forth.

The first monstrances for Exposition of the Blessed Sacrament date from the fourteenth century. In 1324 Robert de Courtenay, Archbishop of Rheims, left among other things a cross-shaped monstrance to be used at the procession of Corpus Christi: “*crucem auream cum lapidibus pretiosis et crystallo in medio in qua ponitur Corpus Christi et portatur in festo S. Sacramenti*” (cfr. E. Dumontet, “*Le désir de voir l’Hostie*,” p. 82).

In that same century permanent, or almost permanent, Exposition of the Blessed Sacrament was first introduced in Italy, Germany, and elsewhere. In his treatise on the Sacraments, the biographer of St. Dorothea of Dantzic clearly hints at more than a brief Exposition of the Sacred Host; as a matter of fact, he seems to state definitely that it was habitually kept in a monstrance for all to see—hence the eagerness of the Saint to go to church (*Septililium, Analect. Bolland., III*).

In the last years of the fourteenth century a citizen of Munich gave money towards a monstrance through the crystal of which the Host was to be daily visible to all. This monstrance was to be placed behind the high altar. In the following century Exposition of the Blessed Sacrament became even more universal, so much so that the famous Cardinal Nicholas de Cusa deemed it necessary to check what looked like an abuse. At a Council held under his presidency at Cologne in 1452, it was deemed that for the greater honor of the Blessed Sacrament it was henceforth not to be exposed or carried about openly in the monstrance, except on the Feast of Corpus Christi and during its Octave. Outside this, it was to be exposed only once a year in each town or parish, and even then only with leave of the Ordinary (Chardon, *op. cit.*).

English-speaking Catholics use the word *monstrance* to designate the vessel in which the consecrated Host is exposed for veneration.

Another designation is *ostensorium*. Both words are explanatory of their use: the monstrance (or *ostensorium*) serves the purpose of showing or exhibiting the Sacred Host. As we have already seen, we find express mention of the monstrance as far back as the fourteenth century. As regards its shape, it was most often that of a cross, a tower, or a church. Some of the oldest monstrances have this shape. In the center there is a receptacle, with a crystal door, in which the Host was enclosed. This receptacle was sometimes round like the Host itself, or cylindrical and even square. As regards the material of the monstrance, it should be either gold or silver, according to the *Cæremoniale Episcoporum* and Canon Law. The Host itself is held in a lunette or crescent, also called *melchisedech*. This moves in a groove within the monstrance proper. Modern Canon Law makes a distinction between private and public Exposition. The former—*viz.*, Exposition with the pyx only—may be held in all chapels and oratories where reservation is allowed. The latter—that is, Exposition with the monstrance—may only be held on the Feast of Corpus Christi and during its Octave. At other times, besides leave of the Ordinary, a just and serious reason must exist.

Private Exposition always means that the Host is not seen. The tabernacle door is opened, and the ciborium is brought forward towards the door—but never exposed on a throne. The ritual for such Expositions is quite simple. Six candles must be lighted; the priest is vested in surplice and stole, and he may even wear a cope, should he wish to do so. Incense is not required, though it is now an almost universal custom to incense the Blessed Sacrament, though it is not done in Rome. The phrase “*qualibet justa causa*” is susceptible of a very wide interpretation, so that this clause may cover the manifold spiritual and temporal needs of the faithful of a parish, or a religious community, or those of the members of a guild or confraternity.

Public Exposition consists in showing the Host in the monstrance, which is generally placed on a throne behind and above the altar, or even left on the altar itself, as is the common practice of Rome. This solemn and public Exposition can only be held by leave of the bishop, even in the churches of exempt regulars. These Expositions should be called for by a real and even grave public cause.

In this matter, however, the practice of many countries differs widely from the letter, at least, of the law, for Benediction with the monstrance has become a regular feature of modern Catholic life. Benediction of the Blessed Sacrament, preceded by a sermon and the Rosary, Vespers or Compline, constitutes the staple evening service on a Sunday night. The regulation of the number of Expositions and Benedictions is left to the bishop; hence, the great diversity of practice in various countries. The minister of Exposition is the priest, or a deacon; but, though he may expose the Blessed Sacrament, the latter cannot give Benediction.

Benediction with the Sacred Host is the normal and now obligatory conclusion of Exposition, but there was a time when it was not necessarily thus. It is impossible to ascertain the exact period when the actual blessing with the monstrance was first introduced; but, if people had themselves blessed with the relics of Saints or fragments of the True Cross, it was only a step to have themselves blessed with the Sacred Host whenever it was exposed to their veneration. Perhaps, the earliest mention of a blessing given with the Sacred Host occurs in the complaint made by a certain archpriest of Augsburg, who died in 1345. At his time there appears to have been a custom, from Corpus Christi day until the end of the harvest, of bringing the Blessed Sacrament daily to the door of the church and of employing it in certain forms of blessing and exorcism, to ensure the safety of the crops (cfr. Thurston, *The Month*, August, 1901, p. 191).

Formerly various forms of words accompanied the blessing with the Sacred Host; some of these customs survive here and there. But the *Rituale Romanum* emphatically lays down the rule that the blessing must be given in silence: "cum sacramento semel benedicat populum in modum crucis, nihil dicens. . . ." (Rit. Rom., tit. IX, cap. V., 6). This silent blessing is more impressive than any words; for at that moment it is not so much the priest, as our Lord Himself who blesses His children, looking out upon them from the depths of the sacramental mystery, even as He once looked with pity upon the famishing crowds that had followed Him into the wilderness.*

* The next article of this series will deal with "The Rites and Ceremonies of Penance."

ANSWERS TO QUESTIONS

EXHUMING OF BODIES IN CATHOLIC CEMETERIES

Question: I see that the Code forbids the lifting and reinterring of bodies finally buried without the permission of the Ordinary. I found the custom of doing it without asking that permission in this parish, and I have allowed the transfer of bodies from the old cemetery to the new without being aware of the precept of Canon 1214. Is there perhaps a general permission from Rome for our country or a legitimate custom? If not, would the Ordinary give a general permission, or must it be asked in each individual case?

PAROCHUS.

Answer: The precept of the Code referred to by our correspondent is not new, for it was contained in the Roman Ritual (*De Exequiis*, cap. I, n. 15) in almost the same words as in Canon 1214. The new Roman Ritual, published by the Holy See after the promulgation of the Code, embodied this precept in the identical words of the Code (Roman Ritual approved June 10, 1925, *De Exequiis*, cap. I, n. 25). As far as we know, the bishops in the United States usually leave the entire care of the cemeteries to the pastors of the parishes that have a cemetery. We, therefore, think that the bishops implicitly authorize the pastor in charge of a cemetery to allow the transfer of bodies for a sufficient cause. A legal ecclesiastical custom cannot be invoked, we believe, but the old practice may be continued until the Ordinary stops it. Even if the practice in the diocese could be traced back 100 years or more, the Ordinary would nevertheless have the right to stop it, and require the matter to be submitted to him as the Code directs (cfr. Canon 5 on the abolition of customs).

STATUS OF RELIGIOUS SECULARIZED BEFORE THE CODE

Question: Are the laws of the Church retroactive? Do the disabilities of Canon 642 affect the secularized religious who left his community before that law was made?

SUBSCRIBER.

Answer: The laws of the Church are not retroactive, because Canon 10 states that the laws have reference to the future, not to the past, unless they explicitly state something about the past. The Decree of the Sacred Congregation of the Religious, June 15, 1909, first established the disabilities for secularized religious, and the Code repeats them in Canon 642 with some modifications. The said Decree expressly stated that the disabilities will affect those who get

secularized after the promulgation of the Decree and, therefore, did not apply to those already secularized. The question which our correspondent submits was authoritatively decided by the Committee for the Authentic Interpretation of the Code, November 24, 1920 (*Acta Ap. Sedis*, XII, 575), to the effect that religious who were secularized before the promulgation of the Code are subject to the disabilities of Canon 642. Evidently the answer applies to all secularized religious, even to those who left their organization before June 15, 1909, and who were not under any disabilities but could accept any position which the bishop might give them in his diocese.

Did the declaration of November 24, 1920, make Canon 642 retroactive? No; because, if it did, it would have added something to Canon 642 which was not in the Code. The Committee that gave the answer has no authority to add to or change the laws of the Code. The Committee, therefore, did not consider that they had interpreted the law as being retroactive. What exactly can be called "retroactive" in law, is not very clear, and thus the application to some acts or facts remains doubtful. The great bulk of laws either command or forbid certain actions. By some acts one acquires a certain state or position in the Church (clerical state, religious state, etc.), or one drops out of one state and enters another (as the religious by asking and obtaining the indult of secularization). What rights and concessions the Church may make to, or what disabilities she may impose on the persons in the various states of life, is left to the discretion of the Supreme Authority of the Church, who for the sake of the common welfare may change those regulations; and all persons who belong to the particular class or state of people for whom the Church legislates, are bound by the changed regulations, no matter whether they entered that state or class before or after the changes were made. Unless that right is conceded to the legislative power of the Church (and of the State for its own affairs), the legislative authority would be prevented from providing for the public welfare of the people in an adequate way.

USE OF PIOUS BEQUESTS FOR OTHER THAN SPECIFIED PURPOSE

Question: When a legacy has been left to a priest or bishop for a certain purpose (*e.g.*, an Old Folk's Home), has anybody the right to divert it to another purpose?

CONFESSARIUS.

Answer: It is evident from the principles of justice that neither lay man, priest, nor bishop can change the purpose and expressed intention of the testator who leaves a legacy for a purpose specified by him. To accept the legacy and divert the money to other than the purposes specified, is obtaining money under false pretences, and a gross injustice. In fact, the court would never permit the executor of the will to pay the legacy from the estate of the deceased, if it knew that the one accepting it did not mean to accept under and comply with the condition of the last will. If a priest or anyone else to whom a legacy is left under some condition does not want to comply with it, he is obliged to refuse it; and he is at liberty to do so, for no testator can force him to accept. The legacy will then be distributed among the natural heirs, just as money or property not disposed of by will is divided among the heirs according to the law of the respective state.

Canon 1515 gives the right to and imposes the obligation on the Ordinary of the persons who have received a pious bequest to see that the intentions of the testator are complied with. However, Canon 1517 denies all authority to the Ordinaries to change or modify the last will of testators who leave bequests for religion or charity, and reserves that right exclusively to the Apostolic See. If there is a clause in the last will by which the testator permits the use of the bequest for other religious or charitable purposes than those specified, the Ordinary has thereby the power to use it for other good works.

SALE OF BLESSED OR CONSECRATED OBJECTS

Question: (1) Is it allowed to sell a blessed article? For example, I buy some rosaries and bless them; somebody asks for a rosary and I charge him whatever I paid for them or the standard retail price. Is that lawful?

(2) May lots in consecrated cemeteries be sold? Please give me the Canon Law regarding consecrated cemeteries in regard to the financial details of disposing of lots.

READER.

Answer: (1) By the blessing of an object it becomes something sacred, and for this reason some authors said that it was simony by reason of ecclesiastical law to sell blessed or consecrated objects (*e.g.*, chalice, vestments of priests, etc.), though they were sold only for the material value they represent (*cfr.* Ferreres, II, 507). How-

ever, it cannot be proved that, before the promulgation of the Code, there was a law forbidding the sale of sacred objects, if the price of sale was not raised because of their blessing or consecration. The Code, in Canon 1539, certainly supposes that there is no objection to selling sacred objects, for it states: "In the sale or exchange of sacred things (*rerum sacrarum*) the blessing or consecration of the objects shall not in any manner be considered for the purpose of fixing the value or price of the same."

The question of the sale of blessed or consecrated objects must not be confused with the sale of religious articles which have been blessed with indulgences. Whether it is the danger of sacrilegious traffic, or whatever the reason may be, the Holy See has forbidden the sale of religious articles blessed with indulgences. The Sacred Congregation of Indulgences was asked by a bishop whether one who has bought crosses, medals, etc., to give them to others after they have been blessed with indulgences, can without sin and without loss of the indulgences ask and accept the price of these objects? The Sacred Congregation answered that he cannot do this (July 12, 1847; *Decreta Authentica S. C. Indulgentiarum et Reliquiarum*, n. 344). Canon 924, § 2, does not repeat the prohibition to sell objects blessed with indulgences, but states that, if such objects are sold, the indulgences are lost.

(2) All Catholic cemeteries must be either blessed or consecrated, and they become thereby a *res sacra*. Nevertheless, the Church does not forbid the sale of burial lots, for the expenditures of buying the land and keeping the cemetery in a respectable condition are heavy. The people for whose use these expenditures are made, should in justice pay for them, unless there is question of burying poor people. Concerning them the Roman Ritual (*De Exequiis*, cap. I, n. 11) says that, if they have little or no money left at their death and thus cannot pay the usual funeral expenditures, they must be given decent funeral services and a burial place free of charge by the parish. That the Code of Canon Law does permit the sale of burial lots is evident from Canon 1209; and the people who buy such lots may sell them to others with the permission of the Ordinary. The statutes of each diocese must be consulted for particulars.

PROFESSION OF FAITH BY CONVERTS

Question: What meaning must be attached to the words of the Profession of Faith used in the reception of converts: "Knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes and teaches." I find them a constant source of difficulty.

PASTOR.

Answer: The whole formula of the Profession of Faith is rather embarrassing to both the convert and the priest who is to administer the oath or profession of faith. Expressions like "I have greatly erred," "with grief and contrition for my past errors," are certainly hard to pronounce for a person who did indeed err objectively, but who was subjectively in good faith and sincere with God and with his religious duties towards Him, in so far as he knew and understood them before conversion. However, it would be just as difficult to have two distinct formulas—one for those who erred in good faith, and another for those who culpably had lived separated from the Catholic Church—for who could decide with certainty and distinguish one from the other?

The objective theological meaning of the words that no one can be saved without that faith which the Catholic Roman Church teaches, is well established in Catholic theology, and is a necessary deduction from the principle of faith that Christ established the Catholic Church with Peter and his successors, the Popes of Rome, as the one true Church through which only we can come to Christ here in this life and remain with Him in the next. Through her alone Christ dispenses the graces of His redemption. Wherefore, even those who outwardly are separated from the Church but in good faith worship Christ with a sincere heart in some other Christian denomination, receive whatever graces they do receive through the one Church that Christ established to continue His work here on earth.

Pope Pius IX (Allocution in Consistory, December 9, 1854; Denziger, *Enchiridion*, n. 1504) declared: "It must be believed as of faith that outside the Apostolic Roman Church nobody can be saved." And he continues: "Nevertheless, it must be held for certain that those who are ignorant of the true religion, provided such ignorance be invincible, are not guilty of any sin before God for reason of such ignorance." And he goes on to say that he prays

daily for the people separated from the Church that they may be converted to Christ, and that he knows that the gift of heavenly grace will not be refused to those who with a sincere mind desire and ask for the heavenly light. In another document (*Encyclica ad Cardinales, Archiepiscopos et Episcopos Italiae*, August 10, 1863; Denziger, *Enchiridion*, n. 1529), the same Pope declares that it is a very great error to think that men living in errors and separated from the true faith and Catholic unity can attain to eternal life. Immediately he makes it plain that this is meant of persons who culpably are in error and separated from the Church, when he speaks of those who without their fault are in error, and declares that God in His goodness and mercy will not condemn anyone to eternal misery that is not guilty in His sight.

PROPER PARISH OF THE BRIDE

Question: John and Mary reside in parish A. John has been here from childhood; Mary comes from parish B. She has lived in parish A for several years, works regularly, boards with her sister, votes, etc.; she frequently visits her former home in parish B for a day or so. John and Mary have just been married in parish B without notification, official or otherwise, to the pastor of parish A. What pastor was authorized to witness the marriage, and is there any question of invalidity of the marriage involved?

DUBIUS.

Answer: A young lady intending to get married may have a canonical domicile in one parish and a canonical quasi-domicile in another parish, and, if so, she is at liberty to choose to be married in either one of the parishes as she prefers.

Until a person is twenty-one years of age, he or she retains the domicile of his or her parents (called "necessary" domicile), even though he or she lived and worked for several years in some other place. A person under twenty-one years of age, though retaining the domicile of his parents (in case of death of the parents, that of legal guardian), can also acquire a quasi-domicile of his own by moving to another place or parish with the intention of staying there for the greater part of the year.

In the case submitted by our correspondent, the young lady was of age, and she had established herself in another parish and lived and worked there apparently with the intention of remaining there permanently, unless circumstances should arise that would make her

change her residence. That suffices to establish a domicile of her own. Did she have another domicile in the home parish because she returned there quite frequently? She had never had a domicile of her own in that parish, but only the so-called "necessary" domicile which she shared with her parents until she was twenty-one years of age. She could have then settled in her home parish and made it her home; but the visits alone to her former home, no matter how frequent, do not establish a domicile, nor are they, it seems, sufficient to turn the necessary domicile into a voluntary one, for she had left her parents' domicile before she could acquire a domicile of her own, and there are no indications that she expressed her will to remain attached to her home parish, and work only temporarily in the other place.

The pastor of parish B had, therefore, no right to witness the marriage. The validity of the marriage cannot be questioned, because, according to the Code, the marriage is valid even if two strangers to the parish are married by a pastor, provided he performs the marriage ceremony within the territory of his parish. The stole fee for that marriage, however, was illegally taken by the pastor of parish B; it belongs by law to the pastor of parish A. Besides, the pastor of parish B acted contrary to the law of the Church by not informing the pastor of parish A of the marriage; even if he, let us suppose, obtained permission from the bishop to witness the marriage, he had to inform the pastor of parish A, for the marriage had to be announced in that parish, not only because the young lady lived there as in her home, but also because the young man belonged to that parish.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

A Marriage Case

By T. SLATER, S.J.

Case.—In the year 1926 John, a parish priest, found Mary, a Catholic, living in concubinage with Thomas, a non-Catholic, within his parish with three children. As the parties were quite willing to marry, John inquired into their past with a view to marrying them. He found that in 1915 Mary had been married in the Catholic Church to Peter, a Catholic, and in the same year Julia, a sister of Mary, had attempted a civil marriage with the above-mentioned Thomas. Both the marriages proved unhappy, and after a few months the parties separated, and Mary began to live with Thomas and Julia with Peter. Julia and Peter died in 1924. John asks:

(1) What would have been the relevant facts in the case before the new Code came into force?

(2) How do things stand now?

(3) What must John do to be able to marry Mary and Thomas in the Catholic Church?

Solution.—(1) *What would have been the relevant facts in the case before the new Code came into force?*

The new Code of Canon Law came into force on May 19, 1918, so that both Mary and Julia were married under the old law. Julia contracted a civil and invalid marriage with Thomas, and we must presume that this marriage was consummated. Thomas, therefore, contracted affinity with Mary, the sister of Julia, for according to the old law affinity arose from unlawful intercourse, and annulled marriage with relations by blood of the other party to the second collateral degree. In order that Mary and Thomas might have been married under the old law, a dispensation from the impediment of affinity in the first collateral degree would have been necessary. Besides this impediment to the marriage of Mary and Thomas, there is that of mixed religion. If Thomas was never baptized, there would have been the diriment impediment of disparity of worship; if he were a baptized non-Catholic, difference of religion would have been a prohibitory impediment only.

(2) *How do things stand now?*

The nature itself of affinity and the degree to which it annuls marriage were changed by the new Code of Canon Law. By Canon 97 affinity is the relationship which one contracts with the relations by blood of a person with whom one has contracted a ratified marriage only, or a ratified and consummated marriage. By Canon 1077 affinity annuls marriage indefinitely in the direct line and to

the second degree inclusively in the collateral line. This impediment is of positive ecclesiastical law, which only binds those who are baptized. Those who are not baptized, are not subject to it, but, if the civil law of the country makes affinity an impediment of marriage, this will bind non-baptized persons in all probability; for, although the civil authority cannot make impediments of marriage for those who are baptized, in all probability it can do this for those of its subjects who are not baptized (see Génicot, II, n. 479).

Although marriages contracted by non-baptized people are exempt from ecclesiastical law, yet it used to be held by theologians that after baptism marriages of non-baptized people gave rise to affinity on account of the natural bond which existed between the parties, and which became a diriment impediment of marriage with relations of the other party after baptism.

This doctrine does not seem to be tenable after the new Code has come into force. For, according to Canon 97, affinity arises only from ratified or from ratified and consummated marriage. The marriages of non-baptized people are not ratified, and so affinity cannot arise from them even after baptism (Génicot, II, n. 505).

(3) *What must John do to be able to marry Mary and Thomas in the Catholic Church?*

According to the old Canon Law there was the impediment of affinity between them; but this no longer exists, as Julia and Thomas were not really married in the eyes of the Church. Both Julia and Peter are now dead, and do not stand in the way of the marriage. Thomas is a non-Catholic; whether he is baptized or not, does not appear from the case. John should enquire about this. Perhaps he could induce Thomas to become a Catholic, like Mary and his children. If he cannot do this, nothing remains but for John to put the case before the bishop, and ask for a dispensation from disparity of worship or for a mixed marriage, according to the result of his investigations.

The Impediment of Crime

By V. J. COUCKE, S.T.B.

Case.—During the war, Caja, whose husband was publicly considered dead, held sexual intercourse with Titius under promise of matrimony.

After a short while it was announced that Cajus, her husband, was still alive, for which reason Caja for several months lived chastely. On account of the long duration of the War, however, her husband was unable to return, and she, overcome by temptation, again holds sexual intercourse with Titius. But now that Cajus is dead, she desires to contract matrimony with the aforesaid Titius. Has any impediment of crime been incurred?

Solution.—As is clearly expressed in this case, there can neither be question of conjugicide nor of attempted matrimony. Therefore, should there be an impediment of crime, it must be on account of adultery accompanied by a promise of marriage.

Now, in order that this kind of impediment may arise, it is necessary:

(1) That the *adultery* should be materially real and consummated, and also *formal* on the part of both accomplices, so that they act with *sure knowledge* of one and the same marriage bond;

(2) that both parties give a *real promise* of contracting matrimony after the death of the lawful partner. Further, in order that this promise may constitute an element of crime and qualify the adultery as criminal, it is imperative that it be given with *sure knowledge* of the aforesaid marriage and against the will of the yet existing partner.

(3) Concerning the *joining* of these two elements, both the adultery and the promise mentioned above should have taken place during the same lawful marriage in such a manner that there was no *withdrawal* of the promise between the said promise and the adultery.

Now, in this case, before it was made known that the husband still lived, *sure knowledge* of the actually existing conjugal bond was wanting: for, by public repute, the husband was dead, and Caja, as is apparent from the circumstances of the case, labored under the same error. At the most, there remained perhaps some hope that the husband was still living. Wherefore, according to what has been said, neither was the adultery in this case formal, nor did the promise constitute an element of crime.

Not even afterwards did this promise become an element of crime, for, when it was known that her husband still lived, the promise was withdrawn. This is made sufficiently evident by the fact that Caja ceased her sinful relations with Titius after having received the news of her husband's continued existence. Nor, considering

the circumstances, is any implicit confirmation of the promise contained in the adultery committed subsequent to the news.

Wherefore, even though adultery, both material and formal, was committed after the news was known (and, as we suppose, consummated), the promise—which from the beginning had been insufficient to cause an impediment on account of the ignorance of the then existing marriage—was definitely withdrawn on hearing the news that the husband was still alive.

Hence, no impediment of crime was contracted.

ROMAN DOCUMENTS

SACRED CONSISTORY

In the Consistory held at the Vatican Palace, December 19, 1927, the Holy Father said that he desired to elevate to the Cardinalial dignity five prelates who had done great work for the Church, and whom he thought worthy to fill the places of recently deceased Cardinals. These five are: Alexius Henry Lepicier, Titular Archbishop of Tarsus; Raymond M. Rouleau, Archbishop of Quebec; Peter Segura Y Saenz, Archbishop of Burgos (to be transferred to the Archbishopric of Toledo), Spain; Charles J. H. Binet, Archbishop of Bisontio; Justinian Sredi, Archbishop of Strigonia. All these are of the order of Cardinal Priests.

The Holy Father also announced the appointment of many archbishops and bishops throughout the Catholic world. The appointments of interest to the United States and other English speaking countries have been announced in the previous issue of THE HOMILETIC AND PASTORAL REVIEW (*Acta Ap. Sedis*, XIX, 437-444).

BOOK PLACED ON THE INDEX OF FORBIDDEN BOOKS

The work entitled "Le Voyage de Shakespeare" by Leon Daudet was declared to contravene Canon 1399 of the Code of Canon Law, and was ordered to be inserted in the Index of Forbidden Books (Sacred Congregation of the Holy Office, December 14, 1927; *Acta Ap. Sedis*, XIX, 446).

ENCYCLICAL OF POPE PIUS XI

On the occasion of the Feast of the Epiphany (January 6), which feast signifies the call of the heathens to the Church of Christ, the Holy Father Pope Pius XI spoke of the attempts made by many men in these days to bring together into one common belief all churches and nations who still acknowledge some general points of belief in God, without however accepting the divine revelation as given to the world by Christ.

Others again, the Holy Father explains, think they could at least unite in one common faith all those who call themselves Christians. These men have even interested some Catholics, mak-

ing them believe that through pan-religious conferences a reunion of all Christian Churches could be effected. The Supreme Pontiff states that such a union would be indeed highly desirable, if only the principles on which such a union is to be effected were in accord with the principles of religion as given by Christ and interpreted by the Church which He appointed to continue His work here on earth. The Pope, therefore, desires to state the principles upon which only such a union can be effected.

In the first place, it is evident that man has no right to dictate to Almighty God what he will believe concerning God, and what he will or will not do for the honor of God. His obvious duty is to obey God, and to accept unconditionally the revelation which God has given from ancient times, and which revelation Christ came to perfect. In order that Christ's work might be continued after He left this earth, He appointed those who were to continue His work for the salvation of souls, and who in turn were to appoint others and thus establish an unbroken series of superiors who were to govern the body of the faithful in the name and by the authority of Christ. Now, on this point the Christian denominations separated from the Catholic Church do not agree.

The various non-Catholic denominations which try to unite all Christians, will at most admit that some of the Protestant Churches have cast aside some of the points of faith and some of the external sacred forms of worship, but they immediately add that the Catholic Church also has not preserved the original faith, but has proclaimed doctrines which are in contradiction to the Gospel. They have in some instances expressed the desire that the Pope should preside over the Pan-Christian Conferences, but that he should have no more authority than any of the heads of the other Christian denominations. It is far from their minds to recognize the authority of the Pope to govern the spiritual affairs of the Christian world and to decide what teaching is or is not in harmony with the divine revelation.

It is evident that in this state of affairs neither the Supreme Pontiff nor any true Catholic can take part in their Pan-Christian Conferences, for the divine revelation is to be accepted in its entirety and cannot be a subject for human agreements. The Lord sent His Apostles to preach His doctrine throughout the world, and

He certainly desired all future generations to the end of time to know and accept His teaching and live according to it. Will anyone say that He did not take care that His teaching would be preserved intact, and that it could have become so obscured in the course of time that it is impossible to distinguish truth from falsehood, so that contradictory teachings must now be tolerated?

The efforts of the Pan-Christian advocates seem to be very charitable, but may charity ever be turned to the detriment of faith? Did not the Apostle St. John, who continually preached charity, also warn the early Christians not to have anything to do with those who corrupted the faith: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him: God save you" (II John, 10)? If Christian charity be true and sincere, it must be based on the true faith which is the principal bond of union between the followers of Christ. The Holy Father then gives some instances of the differences in principles of faith between the Christian denominations—the distinctions that some of them make between absolute and relative dogma (*i. e.*, principles of faith)—saying that these principles of faith have come to be understood and interpreted differently in these modern times from the interpretation given them in former ages; he draws attention to the distinction made by some Christian denominations between fundamental and non-fundamental principles of faith.

It is, therefore, evident that the Holy See cannot allow Catholics to take part in Pan-Christian conferences or conventions of non-Catholics; the only union which the Catholic Church can promote is that of the return of the dissenters to the Catholic Faith. If there is to be a unity of all Christians, it must be a unity that unites them again with the head of the body of Christians. Those who have separated themselves from the head, are not living members of the Church of Christ; they may believe in Christ, but their belief is partial; they are not fully and truly Christians so long as they refuse to believe in the principle of unity established by Christ. (January 6, 1928; *Acta Ap. Sedis*, XX, 5-16).

PONTIFICAL APPOINTMENTS

The following have been appointed Prothonotaries Apostolic of

the rank of Prothonotaries *ad instar participantium*: Right Rev. Msgri. John Doyle (Diocese of Detroit), Charles John Cronin (Archdiocese of Birmingham), and Francis Joseph Leonard (Diocese of Davenport).

The following have been appointed Domestic Prelates to His Holiness: Right Rev. Msgri. Joseph F. Delaney (Diocese of Fort Wayne), Joseph Schulte, William Patrick Shannahan (Diocese of Davenport), Thomas Cummins, Michael Harte (Diocese of Elphin), Anthony Considine (Diocese of Galway), H. H. Wernke (Diocese of Little Rock), John P. Fisher (Diocese of Little Rock), Charles Wheatley (Archdiocese of Birmingham). Mr. James A. Walsh (Diocese of Helena) has been made Knight of the Order of St. Gregory the Great. The Right Rev. Msgr. Joseph Collings (Archdiocese of Westminster) has been made Privy Chamberlain to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of April

PALM SUNDAY

Christ Our Model in Suffering

By HUGH COGAN, D.D.

"Let this mind be in you, which was also in Christ Jesus" (Phil., ii. 5).

- SYNOPSIS: I. *The natural man shuns suffering.*
 The supernatural man embraces it.
II. *Why we must suffer.*
III. *The right dispositions in suffering.*

It is a most natural thing for all of us to avoid suffering and to shrink from it. We endeavor to eliminate as much as possible bodily pain, and to secure comfort and ease for our senses. Grief and sadness are never welcome visitors. Contradiction and persecution arouse us to active opposition. There is nothing to be surprised at in this. Everything strives for its own wellbeing, and, if a man had no higher destiny than the happiness of this world, it would be quite in order to banish suffering altogether.

SUPERNATURAL SUFFERING

But Christ our Lord, the teacher and redeemer of the world and our head in the supernatural order, came into this world, and lived a life and gave us a teaching which are the very opposite of our natural inclinations. His life was full of bodily pain. He suffered in all His senses. So much so that He is compared to "a leper and as one struck by God and afflicted" (Is., liii. 4). His mental agony was even greater still. His Sacred Heart was torn with anguish and grief at the ingratitude and sins of men: "My soul is sorrowful even unto death" (Matt., xxvi. 38). And He felt such utter desolation of spirit that it wrung from Him the cry: "My God, my God, why hast Thou forsaken Me" (Matt., xxviii. 46). In the words of the Imitation, "all the life of Christ was cross and martyrdom" (Book II, Chap 12). And He deliberately and

of set purpose chose such a life: "Who having joy set before Him, endured the cross, despising the shame" (Heb., xii. 2).

He teaches His followers that suffering must be their lot too. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt., xvi. 24). He said that His followers would be delivered up into the hands of their enemies, that they would be scourged, persecuted, hunted from city to city, hated and put to death. He told them to look for no other treatment than He Himself had received. "The servant is not greater than his master. If they have persecuted Me, they will also persecute you" (John, xvi. 20). "If they have called the good man of the house of Beelzebub, how much more them of his household?" (Matt., xi. 25). And St. Paul, divinely inspired, speaks thus to men of all times: "All that will live godly in Christ Jesus, shall suffer persecution" (II Tim., iii. 12). It is an unchangeable truth that "through many tribulations we must enter into the kingdom of God" (Acts, xiv. 21).

WHY CHRIST SUFFERED

It is plain, then, that there can be no Christianity without suffering. The divine Founder of Christianity was the Man of Sorrows, and to Christians He has left a program of self-renunciation and suffering. People sometimes ask why did Christ suffer: it seems such a strange way to redeem the world, and they are scandalized. Naturally, they go on to ask why should we suffer. And they positively rebel against suffering, and blaspheme God on account of the sufferings they cannot escape. To the question: "Why did Christ redeem the world by suffering?" we cannot give a completely satisfying answer. "For who hath known the mind of the Lord? Or who hath been His counsellor?" (Rom., xi. 34). "For My thoughts are not your thoughts: nor your ways My ways, saith the Lord" (Is., lv. 8). "The sensual man perceiveth not these things that are of the Spirit of God, for it is foolishness to him" (I Cor., ii. 14). It has pleased God, who is infinite wisdom, to redeem the world by suffering. There is the fact. And, just as we have to accept many other facts on the authority of God without fully understanding them, so must we accept the fact of a suffering Christ. But we are not left completely in the dark on

this matter. St. Paul, in the first chapter of his First Epistle to the Corinthians, gives us an insight into God's plan of redemption. In order to show the uselessness of worldly wisdom, because the world in its wisdom never came to a knowledge of God, God redeemed the world by the cross, which is foolishness in the eyes of the world. And more than this, God chose all those things that the world despises as instruments in the great work of redemption.

WHY WE MUST SUFFER

To answer the question: "Why should we suffer?" it is enough to reply that Christ our Lord suffered, and that He desires His followers to suffer also. Suffering makes us like to Christ. This is exemplified in the lives of all the Saints. As the Queen of all Saints was the most like to God of any creature, and was united to God by an intimacy that no other creature could ever aspire to, so she was the most perfect image of the suffering Christ that this world has ever seen. He was the Man of Sorrows, and she was the Mother Most Sorrowful, our Lady of Dolors. His body was wounded and bruised and torn, and her soul was pierced with the sword of sorrow and grief. If our Lord's desolation of spirit and total abandonment made Him cry out to His Father: "My God, my God, why hast Thou forsaken Me?" our Blessed Lady, subject to a similar desolation on being abandoned by her Son, could say in the excess of her grief: "Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing" (Luke, ii. 48). And from the Queen of all Saints down to the least of those who receive the kingdom of heaven as their reward, the same rule holds: if we would reign with Christ, we must suffer with Christ. Apostles, martyrs, confessors, virgins, widows, men and women of every state and of every degree, they have all formed Christ in themselves, and the image they expressed was Christ crucified.

SUFFER WITH A LIVELY FAITH

The mere fact of having something to suffer does not make us like to Christ. In this world both the good and the bad suffer. In the next world the damned suffer. But sinners and the reprobate have destroyed the likeness of Christ within them. Not suf-

fering alone, but suffering borne with the dispositions of Christ, makes us like to Christ. "Let this mind be in you, which was also in Christ Jesus." We must suffer from a supernatural motive, we must suffer with patience and resignation, we must suffer to make reparation for our sins. It is only by faith that we come to know the meaning and the value of suffering. "The sensual man perceiveth not these things that are of the Spirit of God." Without faith we are "of the earth earthly" (I Cor., xv. 47). We judge all things according to the standards of this world, and this world says that it is folly to embrace freely a life of suffering. But faith unfolds to us another world altogether, a higher world, a supernatural world. Though we do not see it, we believe in its reality; and, if we have a lively faith, it becomes far more real to us than this world of sense. By faith we know the malice of sin, and by faith we know of the coming of God in human form to take away sin. By faith we see the Son of God, made man, taking away sin by one only means—suffering and death. By faith the sufferings and death of Jesus Christ come to mean everything for us. We see their infinite value, we see their wonderful effects. We are led on to unite ourselves to our suffering Saviour. We sympathize with Him. We want to be like Him. And every hard thing that comes our way, be it cold or hunger or pain or sickness or persecution or contradiction or desolation or abandonment—we look on all these things, not as mere accidents or due to the malice of men, but as precious little gifts sent us by our suffering Saviour, or permitted by Him, to make us more and more like to Himself. By faith all sufferings are lit up and transformed in the supernatural light of Christ's Passion.

SUFFER WITH PATIENCE

We must suffer with patience and resignation. No man likes to be called a coward. The coward is a very small-minded man, who leaves his post, and runs away in the face of danger. He cannot bring himself to do his duty, when it involves suffering and hardship. The Christian man, by the virtue of patience, endures suffering and hardship and faces danger in order to keep close to Christ. The example of Christ suffering gives us a wonderful strength, and enables us to accept everything with resignation to

the will of God. *Christus patiens*—the suffering Christ—hushes up the almost involuntary complaints that rise to our lips, and teaches us to endure without murmuring. He carried His cross in obedience to the will of His Father, and a look on Him will obtain for us the grace not to drag our crosses after us in a discontented manner but to carry them willingly, because such is the will of God. St. Theresa of the Child Jesus, by looking at the big Crucifix of the Carmel of Lisieux, got strength to perform the external mortifications customary in the convent. "It seemed to me that the Crucifix in the quadrangle looked at me with beseeching eyes and begged for these sacrifices" ("Autobiography," Chap. XII).

SUFFERING AND ATONEMENT

We must suffer in a spirit of penance to make reparation for our sins. Christ, our head, suffered for sins which were not His own: we, His members, have personal sins to atone for. That atonement must be made here or in purgatory. If we make it here, we not only satisfy for our sins, but gain great merit as well. If we leave it till after death, it becomes a punishment without merit, and delays the time of reward. It is the will of God that we should do penance in this life. How many there are who have a tremendous debt of temporal punishment accumulating against them. Mortal sins forgiven but not atoned for, deliberate and daily venial sins, a more or less soft life given up to comforts and ease—all this will require a terrible purgation, and it is wise to begin the purgation in this world by voluntary penance and mortification.

GOOD FRIDAY

The Condemnation of Jesus

By S. ANSELM PARKER, O.S.B., M.A.

"Pilate saith to the Jews: Behold your King" (John, xix. 14).

SYNOPSIS: I. *The historical scene: the judgment-hall of Pilate.*

II. *A deeper view: God's design for us.*

III. *Who is He, condemned to death?*

IV. *Our choice, then? By our lives we make the choice.*

V. *The kissing of the Cross, a personal and very sincere act.*

Of the many scenes on this great anniversary-day, let us choose one—and this one for a very practical purpose—the judgment-hall in Pilate's palace at Jerusalem. St. John was there, and has described the solemn moment in the history of the Jewish race and of the world. About the sixth hour—mid-day—Jesus was brought forth wearing the thorny diadem and royal purple of a mock-king. And Pilate solemnly sat down in the judgment-seat to pass sentence. It was idle for him to wash his hands and declare himself innocent of the blood of this just man; for had he not a little before announced to Jesus: "Knowest thou not that I have power to crucify Thee, and I have power to release Thee?" The truth is that this pagan governor, to whom questions of religion were alien, was goaded on by the determined will of others. Who were these others? See them below that flight of steps, filling the court-yard—a seething crowd. Hear their howl of derision and rejection when Pilate said: "Behold your King!" The angry passions of that mob had been worked upon by yet others. These were the priests and scribes and Pharisees, fired with a fanatical hatred. Thus was the great Prophet of Nazareth rejected and condemned by God's own Chosen Race and by its official leaders. Oh, the tragedy of it all! Think how the Shepherd of Israel had so watchfully, so tenderly, led His own forward generation after generation to that fullness of time when the Messiah, the Desired of the eternal hills, should come! The prophets, the harbingers of the great day, their forefathers had rejected; now in the supreme moment of their history they themselves rejected the Sun of Justice. Mankind had leagued together. "The World hateth Me," our Saviour had said. "The darkness flees from the light, lest its evil works be made manifest." "He came unto His own, and His own received Him not."

With profit might we ponder over the motives at play in the hearts of those who took part in this historical scene—of Pilate, of Caiaphas and the leaders, of all who witnessed these happenings. But today let us look deeper, beyond the facts of Jewish history. Let us connect that scene with ourselves—with our own life, with our actions in the past, with our present dispositions, with our future destiny. Do we stand—shall we ever stand—on the side of the World that condemned Him?

GOD'S ETERNAL DESIGN

That drama enacted on Good Friday is the manifestation of the Eternal Design of God. Just as the successive episodes of Old Testament history have their real significance in being types and figures of the realities to come, so this scene was carrying out the purpose of the Most High. Caiphas had said in the Sanhedrin: "It is necessary that one man should die that the whole people perish not." But St. John had a larger vision: "Being high priest, Caiphas prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that are dispersed." And when, again, the Jewish populace, in crying "His blood be upon us," had taken the responsibility and foolishly imprecated curses upon themselves, they were in fact the instruments used by God to accomplish His marvelous designs for our redemption. Yes, the Precious Blood is the price of man's ransom. The Lamb of God, led to the Altar of Sacrifice, opened not His mouth, because He Himself had chosen to be the Victim of Propitiation. The Good Shepherd freely gave His life for His sheep. He took upon Himself our infirmities that by His bruises we might be healed. He became an outcast, rejected and despised, anathema and sin-offering, that we might be re-instated as the children of God. "To as many as received Him, He gave the power to become the sons of God." He was condemned that you and I might be acquitted.

WHO WAS CONDEMNED?

Who is this man condemned to death—this mock-king, humiliated, despised, hated? Those menial servants and pagan soldiers did not know—they who bowed the knee in insulting reverence, who plaited the cruel crown for His sacred head, placed the reed as sceptre in His hand, and clothed Him with the purple of mock-royalty. The Jews knew, for they were well versed in Old Testament history, they had witnessed His life and miracles, they had heard His teachings and claims. He had done all to draw them to Himself. "If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both Me and My Father" (John, xv. 24). We

Catholics know. Let us not judge outsiders, who are in many ways excusable. Let us look to ourselves, who know both what He has done for us and who He is. This fairest of the sons of men, the Son of the Blessed Virgin Mary, is the Son of the Eternal Father, True God of True God. That Sacred Head, crowned, had once—upon the Mount of Transfiguration—shown forth the bright effulgence of the majesty of the Godhead. That Sacred Head had been pressed to the earth in anguish in the Garden of Gethsemani. That Divine Head was the Shrine of Eternal Wisdom, the Seat of Infinite Thought. At Gethsemani He chose to undergo every detail of the Passion for you and me; when He was condemned, He thought of you and me. He saw your sins and my sins—every sin—and the love we give, or may give. His will was to atone: to make us all at one again with God, breaking down the wall of partition and restoring union. The crown of ignominy He accepted, that we might be crowned with dignity and glory. He went through the valley of death that we might attain to life, and live eternally. The Creator suffered for His creatures, the Master for His servants, God for fallen and ungrateful men. King He is still in His rejection, and He who was condemned will come one day in majesty to judge all mankind.

OUR ACCEPTANCE OR REJECTION

And what if we had been there, in that crowd—we who are not ignorant, we who know better than the Jews? Would we have cried: “Not this one but Barabbas”? Would we have been led or driven to take any part against Him? Would we, even by our apathy and silence, have given countenance to His condemnation? Would we, on the contrary, have acclaimed Him King—King of the universe, King over our hearts?

The answer we give by our lives: that is the important point. When temptation assails us, we give our answer—for or against. By our dispositions—whether we love what He loves and hate what He hates—we give our answer. We make our choice whenever we follow the ways of the World, or put first and foremost in all things His holy Will. We acknowledge Him as King when we submit our minds to His teaching, when we freely obey His

commands, when we follow—cost what it may—conscience and Christ's Church.

Actions are facts—real facts with eternal issues. Not content with mere protestations of loyalty, with emotional desires and good intentions, we must give true tokens of adherence to Him in face of all that is against Him. "Not everyone that saith to me 'Lord, Lord,' shall enter into the Kingdom of Heaven; but He that *doeth* the will of My Father." "If you love Me, keep My commandments." There is the test. This is the matter to weigh and ponder when we consider the condemnation of our Saviour by the World. That choice was made on Good Friday at midday. It is repeated again in history today, and every day, in the life's history of each soul.

THE KISSING OF THE CROSS

Today we are performing a solemn act, exterior, public, together. Yet it is an individual, very personal act. We kiss the Crucifix. That cross bears a title: "Jesus of Nazareth, King." That Head bears a crown. That pierced Heart shows open wide the flood-gates of mercy. The message of the Crucifix is given to all alike. It proves two facts: it proves how immense is God's love for each of us; it proves how heinous and real is sin. A mortal sin, St. Paul says, is "a crucifying again to ourselves the Son of God, making Him a mockery." It is a despising of Jesus Christ and all that He has done for us. It is a deliberate taking part with the World against Him. It is to cry aloud with that crowd: "Away with Him! Crucify Him!" It is the rejection of God in the judgment-seat of conscience: "I will have no king but Cæsar—myself. I will be my own master." He who understands, he who remembers, will surely strive never to commit any deliberate sin, however small it may seem.

The outward act we perform today, we all wish to be very real, heartfelt, lasting—an act of reparation, an act of humility, an act of submission and acknowledgment. As we kiss those sacred feet, contrite with sorrow and self-reproach, we will be sincere in our resolve for the future. And touched with compassion for His sufferings so generously undertaken, we will ever remember. Remembrance will awaken love. He for me! Not fear of God's punish-

ments will henceforth rule our choice, but love for One who has first so loved us. "When I be lifted up, I will draw all to Myself."

EASTER SUNDAY

Death Is the Birth to New Life

By BEDE HESS, O.M.C.

"If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God" (Col., iii. 1-3).

- SYNOPSIS: I. *The events of Resurrection Morning; the victory of the Risen Saviour over death, sin and hell. The Easter lesson: pain is the price of pleasure; hardship and suffering are the harbingers of blessing; death is the birth to new life.*
- II. *This paradox is visible everywhere in the kingdom of nature; it is God's way with His creatures.*
- III. *It is evident in the pages of Church history, of the history of nations. It is the mystery of God's love for men, sending them through trials and tribulations to better, greater and higher things.*
- IV. *It is the indispensable condition for growth in spiritual life. The mortification of the flesh, resignation in the days of adversity, is the life of the spirit.*
- V. *This "wisdom" is beyond the comprehension of the "modern mind."*
- VI. *Christ, our risen Saviour gives us the grace to rise with Him. He lifts us out of our nothingness and sinfulness to newness of life—to spiritual joy, peace and happiness—provided we are dead to the world, the flesh and sin, and our life is hid with Him in God.*

The shadow of Calvary had lifted. The Great Sabbath was over. The first day of the week was at hand. "Mary Magdalen, and Mary, the mother of James, and Salome bought sweet spices that coming they might anoint Jesus. Very early in the morning, they came to the sepulchre, the sun being now risen. And they said one to another: 'Who shall roll us back the stone from the door of the sepulchre?' And looking, they saw the stone rolled back. For it was very great. And, entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. But he saith to them: 'Be not affrighted. You seek

Jesus of Nazareth, who was crucified. He is risen: He is not here. Behold the place where they laid Him' " (Mark, xvi. 1-6).

Picture to yourselves the devotion of the three pious women, their anxiety, their astonishment, their consternation and joy at the message of the Angel: "He is risen: He is not here. Behold the place where they laid Him." They could not believe their ears: their faith in Christ, however, made them understand. Indeed, the Crucified was risen from the grave. He is not dead: He lives. The Dead has come to life.

"O death, where is thy victory? O death, where is thy sting?" (I Cor., xv. 55). "Christ, rising from the dead, dieth no more; death shall no more have dominion over Him" (Rom., vi. 9). Christ Jesus is the conqueror over death and sin and hell.

Easter Morning teaches Christians a lesson—a philosophy of life, so different from that of the world. This wisdom of the Risen Saviour may be worded as follows: pain is the price of pleasure; hardship and suffering are the harbingers of blessing; death is the birth to new life. This has ever been and will always be the law of life and happiness.

THIS PARADOX IS FOUND IN NATURE

In the kingdom of nature this law is universal. As the Saviour Himself said: "Unless the grain of wheat falling into the ground die, itself remaineth alone. But, if it die, it bringeth forth much fruit" (John, xii. 24). The blossoms of the fruit-tree, with all their beauty and fragrance, must wither and fall, so that the fruit may grow and mature in abundance. The sun must bury itself in nightly darkness in order to rise in morning splendor. The year must creep into the winter cold of snow and ice, that it may come forth with the brightness and warmth of spring. The sculptor chisels and files the block of marble, the pieces fall, the dust flies, until his masterpiece of sculpture stands before him. Out of the travail of a mother's love the child is born into life and happiness. Take the time, give it thought, look about, and you will notice how Mother Nature is ruled by the paradoxical law: pain is the price of pleasure; hardship and suffering are the harbingers of blessing; death is the birth to new life. God, the maker of men and things, willed it to be so. It is His way with His creatures.

IT IS FOUND IN CHURCH AND SECULAR HISTORY

This paradox is written boldly on the pages of history. The Son of God, on the very day of His resurrection, meeting two of His disciples on the way to Emmaus, "beginning at Moses and all the prophets, expounded to them in all the scriptures the things concerning Him, how the chief priests and princes delivered Him to be condemned, and crucified Him." Then He added the momentous words: "Ought not Christ to have suffered these things, and so to enter into His glory?" (Luke, xxiv. 26). Little wonder, then, that the Early Church was obliged to pass through three centuries of persecution and martyrdom. The Christians were hounded, until they hid themselves in the underground chambers called the Catacombs. They were sought out, tortured, martyred. Thousands and thousands—men and women and children, nobles and plebeians, princes and slaves, soldiers and civilians—were cruelly put to death. This is an enigma, bewildering, confounding, insoluble, just because there is a God in heaven, unless we remember that "the blood of martyrs is the seed of Christians"—that hardship and suffering are the harbingers of blessing, that death is the birth to new life.

Thus reads early Church history, with some variations, in every land. Think of the early Church in America, the pioneer days, the years of hardship and labor, of misunderstanding and slander, of poverty and distress, even of martyrdom to duty unto death. Then will you understand why holy men and women, engaged in apostolic labors, believe that they are not blessed by God unless they meet with reverses and failures. For, they know that hardship and suffering are the harbingers of blessing. The persecutions in Mexico and the trials of the Church in China will inevitably lead to blessings for the Church. The martyrs' blood spilt will consecrate these lands to the Crucified God.

The American Revolution—Valley Forge, the blood-stained snows of the Schuylkill Valley, the birth of American Independence—are but another chapter in this panoramic history of God's way with the children of men. We may page through the history of the Church in every land, we may read the history of every nation in its struggle for right, justice and liberty, and we shall find the mystery of God's love for men, sending them through trials and tribulations to better, greater and higher things.

IT IS FOUND IN THE ORDER OF GRACE

Now, let us learn this lesson in the order of grace for our spiritual life. St. Paul is the apostolic preacher of this Christian philosophy of life. He emphasizes it in season and out of season. To the Romans he wrote: "We are buried together with Him by baptism into death; that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom., vi. 4). And again: "Brethren, we are debtors, not to the flesh, to live according to the flesh. For, if you live according to the flesh, you shall die. But, if by the spirit you mortify the deeds of the flesh, you shall live" (Rom., viii. 12-13). To the Colossians he sent the exhortation: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For, you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory. Mortify, therefore, your members which are upon the earth . . . stripping yourselves of the old man with his deeds, and putting on the new" (Col., iii. 1-5, 9-10). To the Galatians he wrote: "Be not deceived, God is not mocked. For, what things a man shall sow, those also shall he reap. For, he that soweth in his flesh, of the flesh also shall reap corruption. But, he that soweth in the spirit, of the spirit shall reap life everlasting" (Gal., vi. 7-8).

These exhortations of St. Paul are but a more elaborate version of the wisdom of the spirit, as taught by Christ Jesus Himself: "He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life everlasting" (John, xii. 25).

All this means that the mortification of the flesh is the life and happiness of the spirit; that crosses and trials are not curses of God, but blessings from the pierced hands of the crucified, yet risen God-Man; that there is only one way to the dawn of resurrection to a holier and happier life, and that is over the hilltop of Calvary.

THIS WISDOM IS UNINTELLIGIBLE TO THE "MODERN MIND"

This wisdom is beyond comprehension to the "modern mind." Or, as St. Paul expressed it: "The word of the Cross, to them indeed that perish, is foolishness; but to them that are saved, that is,

to us, it is the power of God. . . . But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness: but unto them that are called. . . . Christ the power of God and the wisdom of God. . . . But the sensual man perceiveth not the things that are of the Spirit of God. For it is foolishness to him, and he cannot understand, because it is spiritually examined" (I Cor., i. 18, 23; ii. 14).

What a lesson there is in the Feast of the Resurrection of our Saviour! What wisdom there is in the Christian's wish of "Happy Easter" to his fellow-man! Our Risen Saviour gives us grace to rise with Him. From our pain and misery, our spiritual darkness and distress, the torturing comprehension of our own nothingness and worse than nothingness, our sinfulness—from all this He lifts us up to newness of life, to spiritual joy, to peace and happiness. He can so change the soul that sorrow and joy are equally welcome, that temptation and sin have no attraction, when it is one with its God through Christ, its Saviour; when it wishes nothing but what He wishes, loves only what He loves; when it dies to itself and lives by His life alone.

Such is the meaning of Easter, the feast of the Resurrection: "If you be risen with Christ, seek the things that are above. . . . For, you are dead—dead to the world, the flesh and every sin through mortification and resignation—and your life is hid with Christ in God." This is the resurrection that can take place this side of the grave—that must take place, if we will die to sin and live the life of divine grace. This is the path that leads to true, lasting, lifelong, eternal Easter joy and peace and happiness.

FIRST SUNDAY AFTER EASTER

The Marks of the Nails

By JOHN CARTER SMYTH, C.S.P.

"And when He had said this, He shewed them His hands and His side" (John, xx. 20).

- SYNOPSIS: I. *Nothing is Christ's that does not bear the marks of the nails.*
 II. *The Church reveals these marks, which are the sign of Christ's continued presence in her.*
 III. *All of us should manifest this sign in our lives and in our dispositions.*

How much the print of the nails meant to the affrighted disciples! Dismayed and distressed by the catastrophe of Calvary, they thought then they had lost the Master; but now they have found Him again, and with the infallible mark of identification—the print of the nails. Now they know with certainty that He who had gone down into the darkness of the grave, a failure and a victim, had come forth from the bondage of death, a victor, and by this triumph justified a great faith that had faltered only at the end. Is it any wonder St. John could write down “the disciples therefore were glad when they saw the Lord”?

Does not this incident carry a special lesson for our own time, and therefore for us? Religion, especially here in America, is a topic of universal interest; and all about us we see many hands offered to guide humanity in the name of Jesus Christ. Is it not worth remembering that nothing is Christ, or of Christ, which does not bear the mark of the nails?

An ancient legend tells the story of a religious who one day heard some one knocking at the door of his cell and seeking entrance. “Who art thou?” asked the Saint. “I am the Christ,” was the answer. The manner of the apparition, however, was lordly, his dress rich, and his hands bejeweled. The monk was stirred to wonder and doubt. “But where is the print of the nails?” he asked; and looking he saw that the extended hands were scented and jeweled, and bore no marks of the nails. Instantly the stranger turned away, and, the legend runs, it was the Evil One, and not the Master at all.

THE CATHOLIC CHURCH REVEALS THE MARKS OF THE NAILS

We might well remember the moral of this story as we witness the attempt of the non-Catholic world to define and express the teaching of Christ. We often encounter, particularly in the press, the outpourings of men who, rejecting Christ's Church, venture on their own authority to speak of Christ; and, seeking with worldly wisdom to measure spiritual and eternal truth, become blind leaders of the blind. Such men are, of course, a scandal and a confusion to those who seek God. “Where is the wise; where is the scribe?” says St. Paul. “Where is the disputer of this world? Hath not God made foolishness the wisdom of this world? For seeing that, in the

wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believed."

Christ has not left the witness of His Truth to those who stand in the market-place and shout their shallow opinions. He has given the custody of Truth to His Church, and, as she lifts her hands to bless us, again we see the print of the nails, which is the sign of His continued presence in the world. Today as in the beginning of Christian life, she teaches humanity the fullness of Christian truth. Sometimes her witness is the very miracle of her life; sometimes she teaches by the word of her ministers, using "the weak things" to serve God's purposes; sometimes—and this possibly best of all—she teaches by the lives of her children, whose sanctity carries the name of Christ as a challenge to the world.

Thanks be to God, the world is filled with men and women who are saints of God by the truth and power of Jesus Christ. These are they who have first learned from the Church, and then in the silent places of suffering have met Christ and received from His Sacred Hands the mark of the nails. They are hidden saints, if you will; but who has not met them, and felt in their presence the awe that crucifixion suggests? They are to be found in all walks of life; but, best of all, they are found most frequently among the poor and lowly, whose closer kinship with Christ makes more easy that print of the nails which is the sign they are Christ's.

WE ALL SHOULD MANIFEST THIS SIGN IN OUR LIVES

Yet, all of us have opportunity enough to manifest in our disposition, and in our conduct, and in our service of others, the sign of the nails which will reveal to the world that we are Christ's. What after all does it mean to learn of Christ through suffering? The Cross means love that stops at no sacrifice, and the deepest lesson of Calvary is that of vicarious suffering. He gave Himself for others, and so we read in St. John's Gospel that "He laid down His life for us," and we ought to lay down our lives for the brethren. This may not be required literally, but it is required in spirit and in act. The nails of the cross are precisely those acts and decisions of ours which transfix our common selfishness. Whenever we deny ourselves willingly for the love of others, who do not love us; whenever we are patient to understand and serve those who have no

sympathy with us; whenever we give up ease and profit and reputation for the unthankful and the evil, we are beginning to receive the print of the nails which is the sign that we have met and have known the Christ.

There are many patient fathers and sacrificing mothers who have crucified themselves in the service of unworthy children. There are numerous sisters who have lived painful lives serving worthless brothers. Here is a saintly woman who for ten long years has found her Calvary in the care and service of a brother whose partially clouded mental life renders him a burden to be supported by daily toil. But the presence of Christ has transformed this burden into a great glory, and Jesus reveals Himself so clearly in her that one stands in her presence as in the presence of something sacred.

ALSO IN OUR DISPOSITIONS

Again, Christ wants to see the print of the nails in our spirit and disposition. And you know what it is to be Christlike in spirit and disposition. He never did a selfish thing, nor did He ever speak a selfish word. He never winced with repugnance, nor acted disagreeably, for the love in His heart never failed.

It is not easy always to keep patient, for we all have causes for irritation. It is not easy to be gentle, to give the soft answer that turneth away wrath—to offer the other cheek, to return unkindness with kindness, to overcome evil with good. These, however, are the print of the nails which are the adornment of Christian life. Love suffereth long and is patient; it is kind and is not provoked, nor does it ever seek its own.

We have met such characters, sometimes in the most unlikely circumstances, sometimes even in sinful surroundings. Yet, ever and always they were most effective witnesses to the beauty and worth and power of the Gospel. Always Christ spoke through their lives His reproof of sin, His encouragement of good, His love of humanity.

What does it matter then that vain and often sinful men stand in high places, and cry their trivial judgments of holy things. They may, indeed, confuse the untaught, prove stumbling-blocks to the unwary, and give confirmation to the unbelieving. But so long as the Church gives to the world through her teaching and her sacra-

mental life these hidden saints, Christ's Kingdom will go onward to a wider dominion, leading men, not by the power of worldly wisdom, but by the grace of the Cross—by the print of the nails.

SECOND SUNDAY AFTER EASTER

True Happiness

By R. J. NASH, S.J.

"That you should follow His steps" (I Peter, ii. 21).

- SYNOPSIS: I. *All men seek true happiness. Christ teaches that it is to be found in sanctity; the world in self-indulgence.*
 II. *What is sanctity? Perfect love of God. This proved by examples from lives of Saints.*
 III. *Perfect love consists in complete conformity to God's Will.*
 IV. *This alone will bring us true happiness. Proofs.*

Following the steps of Christ, my brethren, means close imitation of Christ, and close imitation of Christ is another name for sanctity. Now, if we ask why St. Peter should urge us in today's Epistle to the pursuit of sanctity, the answer is in part supplied by saying that in sanctity alone is to be found true happiness.

True happiness is a treasure for which every man is seeking; it is the aim of the worldling, it is the desire of the Saint. But not every man uses the same means to find it. What think you, for instance, would be the attitude of a modern worldling, if you were to bring him face to face with the conditions of true happiness laid down by Christ? If, indeed, the thoughtless pleasure-seeker of today, or the business-man for whom life is a succession of absorbing occupations, could be made to think seriously on Christ's Gospel, very possibly the result would be a marked transformation of life. But I greatly fear that, in most cases, the worldly man would refuse to think seriously, and would adopt an attitude of affected carelessness, if not of positive contempt, for the Gospel of Christ. For no two philosophies of life are in more violent opposition than are the teaching of Christ and the doctrines of the modern world. Christ teaches us to hold ourselves as exiles and pilgrims on this earth; He directs our gaze to another life; He tells us that our one business here is to prepare for eternity. A happy eternity is the one thing that matters, and, to purchase it, our one aim in life must be sanc-

tity. Sanctity alone, according to Christ, will give us true happiness in life.

WHAT IS SANCTITY?

But the world will have nothing to do with Christ. It does not believe, or feigns not to believe, that happiness is to be found on His path. Sanctity implies self-abnegation, and the world seeks self-gratification in every form; therefore the world wills none of sanctity. Sanctity implies humility—true knowledge of our position as sinners before infinite holiness; but pride and vindication of one's rights are amongst the first tenets of the world, and therefore the world rejects sanctity. Mortification of the flesh, patient endurance of suffering, carrying our cross daily, and carrying it with joy out of love for Jesus Christ, are necessary conditions of holiness, while the world advocates comfort and craves for sensual gratification, its one aim being to pander to every desire; therefore, sanctity must have no place in the world's philosophy of life.

And what do we mean by "sanctity"? What is the wonderful thing which, Christ tells us, is alone capable of satiating our thirst for happiness? St. John answers us when he says that love is the fulfilling of the law. Sanctity is perfect love of God—perfect, that is, in so far as it can be perfect in this life. Who is able to speak of the love of God? Who can measure the height and depth, and length and breadth of perfect love? How can we translate into our feeble language the marvelous effects the love of God brings about in the soul of a man wholly subject to its influence. "Love God," cries out St. Augustine, "and then do what you like." And the truth of his words is evidenced in the life of every man and woman on whose sanctity the Church has placed her seal. Was not the heart of David on fire with love when he sang: "What have I in heaven, and besides Thee, what do I desire on earth? Thou art the God of my heart, and the God that is my portion forever." What but a yearning to give vent to the love pent up in his heart, wrung from St. Paul that exultant cry: "Who, then, shall separate us from the love of Christ? Shall tribulation? . . . Or nakedness? . . . Or persecution? . . . Or the sword? . . . For I am sure that neither death nor life . . . nor things present, nor things

to come, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord."

SANCTITY IS PERFECT LOVE

Yes, brethren, sanctity is perfect love. Open the life of any Saint, and say if you can find any other thing than perfect love which made him a Saint. It was love that urged our Blessed Lady to go to the Temple at a very early age, and offer her life for generous service of God; love, too, that enabled her to fulfill the offering with such heroic fidelity. What but love of Our Lord emboldened Mary Magdalene to trample under foot all human respect, to brave the scorn of the haughty Pharisees and Scribes, and to go about the city, in the streets and in the highways, seeking Him whose love had fascinated her? Glance at the lives of any of the Saints of later date, and see what made them Saints. It was the love of God which spurred on Dominic and Francis to such stupendous labors and penances, and which gave to the Church the glorious Orders which bear their names. The same love of God thrilled in the heart of Ignatius Loyola, when he stood at the head of his Company, and gave battle to the forces of heresy and falsehood. The light of God's love flooded the soul of Francis Xavier; and, seeing in that light the emptiness and hollowness of all human glory, he cast aside all earthly ambition, left home and country, went out to the East, and brought legions of souls to his crucified Love—souls who else must have stayed amidst the darkness and shadows of death.

"Love is the fulfilling of the law." Love is the essence of sanctity. Do we not sense the unction of love in the writings of every Saint? Do we not see that God was the center of their lives, and that their actions were nothing but a continual effort to give expression to the love that inflamed them? In the Saints who fled into the desert, and left behind them all the pleasures and attractions of the world, as in those who lived in the midst of its turmoil; in the Saints who were ingenious in finding out ways of mortifying the flesh, as in those who used ordinary means of sanctification, but used them with extraordinary care; in the Saints of whose lives we know but the merest outline, as in those whose writings continue today to awaken an echo in generous hearts—in all, the note of strong attachment to Christ, of burning, enthusiastic love for Him, is a

common characteristic. The life of any Saint is the living embodiment of the great Commandment: "Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind."

OUR LIVES MEASURED BY THOSE OF THE SAINTS

When we come to measure our lives with the lives of the Saints, when we see how small is our outlook on life, how self-centered we are, it may well happen that we shall begin to reproach ourselves. Self-reproach, in this case, may either make or mar the work of our sanctification. We may turn from our consideration of the lives of the Saints with a shrug of the shoulders, and say that, of course, it is perfectly clear that sanctity is not for us. We admire the penances of a Bernard of Clairvaux, or the heroism of a Francis Xavier, or the exquisitely simple, childlike love of a Thérèse of Lisieux—but from afar. Or, the fruit of our self-reproach may be a marvelous increase in the fundamental virtue of all holiness—the precious virtue of humility. What have *we* done for Christ? Our pride is put to the blush beside the humility of the lowly Saint of Assisi. Our want of self-control, shown in the haste with which we perform our actions or in our ill-temper when a trifling matter goes wrong, is confronted with the even, unruffled gentleness of a Francis de Sales. Placed beside the heroic generosity of innumerable martyrs, who joyfully shed their blood for Christ amid excruciating tortures, our love of ease and our solicitude to avoid the smallest discomfort make but a poor contrast indeed. Are we, then, to lose heart, and give up the struggle for sanctity? By no means.

PERFECT LOVE IS COMPLETE CONFORMITY TO GOD'S WILL

We have seen that we are to follow in Christ's footsteps by striving to attain to perfect love. The question still remains: how are we to attain to this love. Our Lord Himself will answer the question. "He that doth the will of My Father," He says, "he it is that loveth Me." Perfect love, then, or sanctity, or following in Christ's footsteps, means for us a faithful adherence to the will of the Father in the state of life in which He has placed us. Francis Xavier became a Saint, not because he went to the Indies, but because he fulfilled the will of the Father by going to the Indies.

John Berchmans observed the Rule of his Order with an exactness which might seem exaggerated to the superficial observer, but, for Berchmans, the Rule was the faithful interpreter of the will of God; and, because he thus fulfilled the will of the Father, John Berchmans became a Saint. So we see there is nothing to discourage us in the lives of the Saints. Sanctity does *not* consist of heroic austerities, or long hours of prayer, or prolonged fasts or vigils. True, when the love of God seizes on a man's heart, that love not infrequently tries to express itself in such things. But it must always be remembered that such penances and prayers have value only in so far as they are in accordance with the will of the Father. When God asks for these things, He makes His will quite clear, and never withholds the strength necessary to fulfill it. But ordinarily, for persons living in the world, sanctity consists of an exact observance of the Commandments and a sincere effort to sanctify one's ordinary duties by offering them frequently to God. This implies much more than might appear at first sight. Great purity of intention, the gradual elimination of all self-will, so that eventually we attain to oneness of will with the will of the Father—this is indeed the work of a life-time, and a work that is bound to promote our growth in holiness, and bring it to perfect maturity. It will mean that we shall see God's will in all the details of our day. Our Lord, who so longs to possess us entirely, will show us the hidden, selfish motives by which we are frequently actuated—the thousand whims, the offspring of self-love by which we are ruled; the self-seeking which is always ready to creep into even our most sacred duties. This precious self-knowledge, so far from discouraging the Saints, did but inflame their desires the more. Their longings knew no bounds, for, even when they had slaved for God, they were overcome by the realization of their powerlessness to praise Him as He deserved, or to serve Him with a generosity at all worthy of Him. While anything remained for them to do, they deemed themselves to have done nothing, for, "if a man should give all the substance of his house for love, he shall despise it as nothing."

SANCTITY ALONE BRINGS TRUE HAPPINESS

Sanctity, perfect love of God, is the only means of attaining to true happiness. If we seek proof of this, we need only consider the

words of our Lord, in which He lays down the conditions of true happiness. "Take up My yoke upon you," He says, "and learn of Me, because I am meek and humble of heart, *and you shall find rest to your souls.*" Rest to our souls, or true happiness is promised us, if we take up His yoke—that is, if we make His Will the rule of our lives.

But should you be inclined to question further, I would ask you to consider the lives of people who took these words quite literally. There have been many, who for long years hesitated to follow Christ closely, and who endeavored to satisfy their longings for happiness by doing as they pleased, and what was their invariable experience? That the more they sought after worldly goods, the more their craving for them increased; but what a contrast when they turned to God! They have been broken with sorrow at the remembrance of their base ingratitude to a God who has been pursuing them with so overmastering, so persevering a love. Now come and ask them if they have yet found true happiness, and they will tell you they never knew what it was until they determined to break every tie that could hold them back from God.

Brethren, you are seeking true happiness. You will find it only in sanctity—the perfect love of God. You will attain to this perfect love, if you aim to make the will of God the guiding principle of all your thoughts, words, and actions. Thus, you will follow in the footsteps of Christ, who "always did the things that were pleasing to the Father." Possessing God Himself by sanctifying grace and realizing the value of your treasure, your heart will reëcho the joyful note of the Spouse in the Canticle: "I have found Him whom my soul loveth. I have held Him fast, and I will not let Him go."

THIRD SUNDAY AFTER EASTER

Christian Joy

By LAMBERT NOLLE, O.S.B.

"I will see you again, and your heart shall rejoice" (John, xvi. 22).

SYNOPSIS: *Introduction: The Church favors joy; she only bans dangerous and sinful enjoyments.*

1. *Her encouragement of natural joy in the beauty of the visible creation and innocent recreation on Sunday. By teaching charity she makes us think well of men's actions; she imitates the optimism of God Himself.*

II. *She especially encourages spiritual joys.*

III. *We should cultivate joy in hope, because permanent pure joy is now impossible.*

Conclusion: We have many motives to rejoice.

We should do grievous injustice to the Church of God if we lived under the impression, and conveyed it by our words and conduct to our separated Brethren, that the Church was the enemy of joy. On the contrary, she decorates her temples so that even the poorest of her children may have a chance of enjoying artistic beauty. For the same reason she uses sacred music, and her feasts are full of texts which encourage joy and gladness. Even in the penitential seasons of Advent and Lent, she has two joyful Sundays when she begins the Mass with the words *Gaudete* (i.e., "Rejoice") and *Lætare* (which also means, "Rejoice"). Even in the Masses of the Dead, when she knows that a loud expression of joy would grate on the feelings of the bereaved, she makes the priest and the server say as usual at the commencement of the Mass: "I will enter to the Altar of God, who giveth joy to my youth." If the Church bans any kind of joy, it is because it is dangerous or sinful, and therefore an obstacle to the acquisition or possession of real and lasting joy.

THE CHURCH ENCOURAGES NATURAL JOY

Nothing is further from the Church than the spirit of pessimism and gloom. She knows that in those dispositions no virtue or holiness can thrive. She encourages enjoyment of the beauty of nature. She does not want her Sundays to be days of gloom and dreariness, so she does not forbid games which do not interfere with Divine worship or the Sabbath rest of others. By teaching us charity, which thinketh no evil, but believeth all things and always supposes good motives, she wants us to look at the best side of things. This she does also from the motive of prudence, for she knows that there is already a sufficient amount of evil in the world, so there is no reason to add doubtful evil to the sum total. And she acts on the principle that bad deeds done in ignorance or thoughtlessness are not sins, and therefore not great evils, as long as they have no sinful consequences. Thus, the Church shares to a large extent the optimism of God Himself, who not only tolerates material evil, but

who can turn real evil into good, as we know from the history of man's fall and the redemption through the Son of God made man.

SPIRITUAL JOY

If Holy Church encourages innocent natural joys, she is still more eager to promote pure spiritual joys. All her feasts have the character of joy, even those of her Martyrs. For the glorious reward they receive for their tortures so far surpasses the latter, that she can only rejoice at the thought of God's exceeding generosity and the great happiness of the Saints. It is the same, only in a higher degree, with regard to the celebration of Easter-time. It is true that we do not forget the cross, the darkness and the agony; but they are, as it were, so overpowered by the light and joy of the Easter morning and the appearances of our Lord to His disciples, that they form just a somber background upon which the Easter scenes shine all the more brightly and cheerfully. Our Lord Himself encourages such spiritual joys unmixed with worldly sadness. For, when in His lifetime His Apostles were reproached for not keeping the customary but not obligatory fasts, He said (Mark, ii. 18): "Can the children of the marriage fast as long as the Bridegroom is with them? But when the Bridegroom is taken away from them, then they shall fast." Acting on this saying, the Church has always discouraged fast in Paschal-time, to show that it is to be a season of pure spiritual joy.

The joyful celebration of the Month of May in honor of Our Blessed Lady rests on the same principle. May is in Easter-time, and the first Christian Easter-time was the most joyful part in our Lady's whole life. The time of her and her Son's great sorrows had passed away, and He had not yet left her to ascend into heaven. We can well believe that during these forty days when His holy Mother was alone and He was not appearing to His other friends, He would spend His time in her company, to reward her for the sorrows of the past and to compensate her for the loneliness she was to endure from His Ascension to her own Assumption. What spiritual joys must have been hers during those forty days, when she saw and realized His glory and that of the Saints who were following Him to heaven! And how the joys of these days would leave in her soul a deep consolation for the rest of her life! For in her unselfish love

she would rejoice more and think more of the happiness of others than of her own. If we try to keep Easter-time and the feasts of the Church in her spirit, we shall always find good reasons for great spiritual joy.

WE SHOULD CULTIVATE JOY IN HOPE

Whilst the Church encourages and helps us to keep her feasts with as much spiritual joy as is possible, she is well aware that these joys cannot be lasting as long as we inhabit this vale of tears. Even the Saints of God were sometimes oppressed with a grief and sadness which took away the taste of pure spiritual joy for the time being. St. Paul experienced this and testified to the fact. And yet he writes to the Philippians (iv. 4): "Rejoice in the Lord *always*; again I say rejoice." We may well ask: "How is this possible?" He answers in his Epistle to the Romans (xii. 12), where he urges us to "rejoice in hope"; and he thinks it possible to have this particular joy, even in times of the severest trials, for he describes himself as one of those who were "sorrowful, yet always rejoicing" (II Cor., vi. 10).

This "joy in hope" was the joy and consolation of St. Joseph, the foster-father of Jesus, whose solemnity as Patron of the Universal Church we kept last Wednesday (and which we celebrate in the Solemn Mass today). He shared with our Blessed Lady all the hardships of our Lord's early life; but he did not live to see the joy of Easter. He is for us an enlightening example of rejoicing in hope, because he knew by faith the future joys of the redemption of his Foster-Son, and he was gladdened by them during the days of sorrows.

The holy Gospel of today gives us some instruction as to the way we should draw joy from hope. When we separate ourselves from the sinful joys of the world, and when we are grieved by the offences they cause to God and by the harm they do to souls, we must remember our Lord's promise: "A little while, and I will come again, and your sorrow will be turned into joy." Again, when later our spiritual joys, caused by the feasts of the Church or by Holy Communion, are shrouded by our daily cares and duties, let us realize that nothing on earth is lasting, neither sorrow nor joy; but that our

patient service of God will lead to joys which nothing and "no man will be able to take from us."

OUR MOTIVES FOR JOY

As children of God, we have many motives for joy even in tribulation. Are we not Children of God, who have His promise of the eternal inheritance? Is He not watching over us constantly to keep us on the right road? Is not our Saviour offering us in His Church his guiding truth and His strengthening Sacraments? Is not the Holy Ghost the intimate friend and counselor of our souls? Is not Holy Church our loving and wise Mother? Are not the Saints and Angels our devoted friends, and more powerful than our enemies? Is not, in spite of trials and hardships, our yoke sweet and our burden light? And how can we dare to call ourselves brethren of the Crucified, if we do not bear at least a very small particle of His cross and agony? And how could we expect to enter heaven without a long Purgatory, if we had no opportunity to do now some penance for our sins? Indeed, a life without crosses would be a sign that we are not God's Children. On the other hand, as St. Paul points out, tribulation well used is a way to joy and glory (Rom., v. 3), for it leads to patience, patience to the probation of virtue, and proved virtue to a hope which will not be confounded. If by our patience we secure that hope, we may apply to ourselves the concluding words of the Gospel: "So now you indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you." Amen.

Book Reviews

THE THEOLOGY OF ST. PAUL

The Epistles of St. Paul are noted for the wealth and sublimity of their doctrine; and this very loftiness of their teaching, as well as the unique literary style of the great Apostle, makes them very difficult to understand. Those, therefore, who would profit by their treasures must give themselves to assiduous reading and study. But the labor is richly rewarded. For to know St. Paul is to love him, and those who love him cannot but share his spirit and partake of his fruitfulness. St. John Chrysostom tells us how gladly he used to listen to the reading of the Epistles, and how his whole soul was set on fire at the voice of that spiritual trumpet. We cannot doubt that much of the eloquence and power of the golden-tongued Doctor, and indeed of all the greatest Christian preachers, came to them from their reading of St. Paul. It is a great loss to a priest, therefore, especially as a preacher, if he neglects the Epistles. The extracts from the Apostle that are read at the Sunday Masses offer an opportunity to make the life, labors and teaching of this great preacher and lover of Christ better known to the people; and, if the preacher prepares himself for the task with the aid of a Life of St. Paul and a Commentary on his writings, the people can be made to understand both the circumstances in which the letters were written and the meaning of their message. If this much is secured, there is no doubt that the congregation will be both enlightened and edified, for St. Paul is as "powerful by epistle" today as he was in his own lifetime.

It is not less necessary for students of theology to be familiar with the Pauline Epistles, than for pastors and preachers. For, while "it was not the Apostle's aim to unfold his entire teachings in any one or in all of his Epistles, it is a fact that most of the doctrines of theology are contained in them, as St. Thomas remarks (*In Ep. ad Rom. Prolog.*), and that the teachings of the different letters constitute an organic whole whose various parts are admirably interconnected, with Jesus Christ, the Saviour of all mankind, as their center and pivotal thought. To understand how varied and far-reaching are the doctrines discussed by the Apostle, we need only call to mind some of the principal ones. He treats, for example, of the nature and perfections of God, of the distinction between the divine Persons and their mutual relations, of the creation and fall of man, of original and actual sin, of the Incarnation of Christ and the Redemption of mankind. He discusses the mys-

teries of predestination and of grace, faith and justification, the redeeming merits of Christ's death, our union with the Saviour, the Sacraments and their efficiency, the Church and its hierarchy, the general resurrection and the Last Judgment, the conditions and qualities of the glorified bodies. Besides all these dogmatic subjects, and in connection with them, the Apostle also deals with many practical questions pertaining to the life of the faithful. Thus, he discusses the civil and domestic duties of Christians, the unity and indissolubility of matrimony, the excellence of virginity over the married state, the theological and moral virtues, the divine service and celebration of the Eucharist, and a multitude of other topics, some of which are dealt with in a passing sentence, while others are drawn out in detail (cf. St. Thomas, *loc. cit.*)" (Callan, O. P., "Epistles of St. Paul," Introduction, p. xli).

Since systematic theology is built up on the facts acquired by exegesis and positive theology, and since the theologian must deal so frequently, both in questions of dogma and of morals, with the teaching of St. Paul, it is clear that a part of the student's preparation requires that he not only be sufficiently versed in the interpretation of particular texts that he employs, but have also a knowledge of the general teaching of the Apostle and of the historical setting of its various parts.

Fr. Prat aims to supply the means of attaining to that knowledge in his work in St. Paul.* He first presents in Volume I the doctrines of the Apostle according to their chronological order, so as "to trace from actual life the progress of his revelations and make evident the ever ascending evolution of his thought." Accordingly, after an introduction on the early life and conversion of Saul and the beginning of his apostolate, the Epistles are taken up one by one, from the Thessalonian correspondence to the Epistle to the Hebrews. The historical circumstances and the authenticity of a letter are first discussed; then, its contents are examined section by section, and are explained in the form of a free paraphrase interspersed with quotations from the text, comments on special difficulties, and references to the opinions of exegetes. Thus are restored the conditions in which St. Paul wrote, and his thought is viewed along with the events, persons, places, etc., that gave to it its motive power—a method calculated to present the words of the Apostle in their true light, as well as to bring out that teaching which he transmitted by his actions and his deeds.

The author recognizes, however, that, while it has the advantage

**The Theology of St. Paul.* By Fernand Prat, S.J. Translated from the eleventh French edition by John L. Stoddard. Vol. I (Benziger Bros., New York City). Pages xiv—523.

of placing the Apostle's teaching in the places where they naturally belong and alongside the historic circumstances that help to interpret its meaning, the chronological order of treatment has also the disadvantage of separating facts that have a common origin and of disconnecting doctrines whose juxtaposition would be illuminating. To meet this difficulty, he adds to the first a second volume, in which the logical order is adhered to, and a synthetical view is taken of the teaching of the great Apostle, which restores unity to the doctrinal elements dispersed by the chance of external circumstances. This second volume has not as yet appeared in the English translation.

About one-fifth of Fr. Prat's first volume is devoted to detached Notes and an Appendix. The first four Notes treat of the chronology of St. Paul's apostolate, his quotations from the Old Testament, the decree of Jerusalem, the charismata; the remaining Notes are devoted to the terms used in the Epistles for the salvation wrought through Christ, to the doctrines of original sin, predestination, reprobation and the kenosis, and to the authenticity of the pastoral Epistles and Hebrews.

The Appendix contains a very useful analysis of each of the fourteen Epistles. St. Paul is noted for his unity of discourse and orderly arrangement, and there is nearly always some thesis, or some central idea or purpose, which upon study will readily appear as the unifying thought of the various parts of an Epistle. This is true, however, only if one is well acquainted with the Apostle; for otherwise his habit of frequent and long digressions may so bewilder a reader as to make the text seem like a labyrinth rather than an orderly progression of ideas. And even a theologian who understands all the passages of the Epistles that are classic texts in this or that part of his studies, may lose sight of the fact that these sentences or paragraphs, far from being the leading theme of a letter, may be only incidental remarks. To be read intelligently, therefore, the Epistles should be read, not bit by bit, but a whole Epistle at one reading; or, at least, the reader should know beforehand the essential thought that is being developed and the sequence that is followed. The analyses of Fr. Prat not only give a student of St. Paul this kind of preparation, but they also serve to show where he can find quickly what he is seeking in an Epistle, and to guide him during the course of his reading so that he may be able to follow the thread of thought through even the most complicated argument.

These are the outstanding general features of this work, and, as we have remarked, they recommend it to priests and students as a useful help in their work. We have not had time to examine the vol-

ume scrutinizingly, but, since it is so old and enjoys such a reputation, we have no doubt that it is just as excellent in details as in its plan and methods. We were surprised, however, on glancing casually through the book to detect two statements on page 380 to which exception may be taken from the viewpoint of theological accuracy. In lines 12 and 13 there we meet the words: "the hypostatic union, which consecrates Christ a priest, etc." In a footnote on this page, the author says that he does not take sides with one or another of the Scholastics in controverted questions; but according to the wording quoted he seems to take sides with one theory as to the foundation of Christ's sacerdotal power, and with a theory, too, which is not the common one among theologians. For, to quote Fr. Otten on this question: "*Tota disputatio in casu ad hoc reduci potest, utrum præter unionem hypostaticam requiratur specialis designatio ex parte Dei ut Christus sit formaliter sacerdos. Hujusmodi autem designationem requiri communius docent theologî*" (*Institutiones Dogmaticæ*, III, § 467). The common opinion of theologians is not that Christ "was consecrated a priest by the hypostatic union," but that He was consecrated a priest *in* the hypostatic union—*i. e.*, from the first moment of His conception, *by* the habitual grace conferred upon Him or by the extrinsic deputation to the priestly office, the grace of union being connoted in either case as the basis of the created grace of Christ and His designation as Supreme Priest. And not only is this the general teaching, but it is supported by the very passage of St. Paul about which there is question at the beginning of page 380. The eternity of Christ's priesthood, for which Fr. Prat is there arguing from Hebrews vii, and which is made to rest on Christ's indissoluble life (verse 16), is also proved in verse 17 from the promise made that He would have no successor in the priesthood, and in verse 28 from the fact that His grace would last forever.

Again, in the seventh and sixth lines from the end of the same page 380 we read as follows: "In the present state of fallen humanity, the principal aim of sacrifice is expiation for sin." Against this it will suffice to set the words of Preuss, which express quite accurately what may be found in works of theology: "The two-fold purpose of every sacrifice is the acknowledgment of God's supreme dominion and the appeasement of His anger. The first of these objects is attained by adoration, the second by expiation. Adoration is the formal element of every sacrifice, *i. e.*, that which essentially constitutes it a sacrifice in the strict sense of the term. Expiation does not enter into the essence of sacrifice, but is a merely secondary factor, because conditioned by the accidental fact of sin" ("Soteriology," pp. 112-113). If there is question of the *finis operis*,

sacrifice is primarily an act of divine worship, even in the state of fallen nature, just as a Sacrament is primarily a work of sanctification; but if there is a question of the *finis operantis*, a sacrifice may be intended specially for another end, and we know that in the Old Testament God ordered some sacrifices to be offered for sin or other particular purposes. What the author must mean here is, that in the hypothesis of sin the more direct or immediate purpose of sacrifice is to make expiation for sin, without which adoration would not be acceptable. In the state of fallen nature, we may conclude, the two ends of adoration and expiation are inseparable from sacrifice, the former as the principal, the latter as the more immediate end.

J. A. McHUGH, O.P.

DEMOCRACY'S DEBT TO GREECE

The eighth series of annual lectures given at Wesleyan University under the Geo. Slocum Bennett Foundation for the promotion of a better understanding of national problems and of a more perfect realization of the responsibilities of citizenship, is devoted to our debt to Ancient Greece.* In previous years the lecturers have discussed the development of American democracy, the larger relations of the citizen to the Government, the distinction between American democracy and that of other countries, the course of our government in the fields of diplomacy and economics, the political principles of France and of Far Eastern countries.

There is no denying that many of the constituent elements of modern democracies of whatever form, and many of the ideals that are the inspiration of modern political experiment, were thought out and tried out by the ancient Greek city-states. The eighth series of the Bennett Foundation is, therefore, a suitable sequel to those that preceded it. After having studied the characteristics and tendencies of present-day political ideas, it is interesting to go back to the Greeks, whose social and governmental experiences have been recorded with a clarity and a frankness that is exceptional, and whose theoretical development can be traced step by step along the main phases of their history.

Professor Myres does not aim, however, to treat of Greek political *institutions*, in spite of the great interest which this subject has for the modern world in view of the fact that the constitutions of ancient Athens and its sister republics are so similar in spirit to those of the self-governing democracies of today. He treats rather of Greek political *ideas*. This preference in choice of subject is jus-

**The Political Ideas of the Greeks*. By John L. Myres, Professor of Ancient History in the University of Oxford. (The Abingdon Press, New York City.)

tifiable, for, in the first place, the governmental forms and laws of the Greeks have been sufficiently written about, whereas the conceptions that were the framework of those structures have been comparatively neglected. Again, the sources that lie at our disposal for evaluating the institutions are far less reliable and abundant than those by which we are enabled to study the conceptions. And, after all, it is ideas that mold the character, not only of individuals, but also of races and of institutions, and that are therefore more permanent in their influence and more deserving of study.

The account of Greek political ideas in these lectures gives less attention than is usual to the theories of the principal schools of philosophy, since it aims to trace the growth of these ideas, whereas the theories were as often as not the expression of dissent and protest against things as they were. The author begins, therefore, with a passage in Aristotle's *Rhetoric* (in which we have a series of related notions implicit in popular belief as to the origin, function and purpose of society), and makes it serve as a text for interpreting the growth of the notions that formed the social and economic substructure of the public life of Greece. It would be too long here to follow the course of these lectures in detail, but let it suffice to say that they begin with the primitive ideas of happiness as the end of man, and of society as a means to the securing of this end, and then follow the progress of Greek thought through the subsequent stages of development described as those of Authority, Ordinance, Justice, Law and Freedom.

Professor Myres concludes his lectures with a glance at the influence exercised by Greek political ideas in the later stages of ancient culture and in the modern period. During the Roman and medieval periods, he states, grave disaster befell Greek political conceptions, inasmuch as a notion foreign to those conceptions was introduced—*viz.*, that of origins—which substituted arbitrary and contractual laws of nature for the old Greek notion of the inherent reasonableness of the way things grow. Man was awakened from un-Greek conceptions, the author continues, when his traditional ideas about the origin of man was shattered through the discovery of a new race in the New World; and his distressful disqualification for fulfilling the needs of humanity was removed by a return to the Greek view of nature and society.

Here Professor Myres is misled by the onesidedness and enthusiasm of the specialist. It is lawful enough to admire and praise the merits of Greek thought and to point out the respects in which we are its debtors. But shall we allow ourselves to be so carried away by our appreciation as to exaggerate or to overlook entirely the other side of the question? Greek thought, as all will allow, had

its unique excellences; but it also had its grave defects and imperfections. What intellectual superiority is manifested by those among the Greeks who could not go beyond the thought of nature, and who ignored or denied the existence of a power outside and beyond the way things happen? And what man who has learned the lessons of history would not prefer to live under a government conducted according to Christian ideas than under the most enlightened government that pagan Greece ever knew?

Professor Myres has not quoted a single medieval philosopher, and yet he makes the sweeping charge that the medieval concept of law was that of the arbitrary will of a beneficent despot. If he made a study of Scholasticism, he would be surprised to discover that its medieval exponents were thoroughly at home in the thought of the Greeks, and that, far from Greek political ideas having suffered an eclipse at that time, they were developed and perfected under the influence of Christianity and of sound philosophy.

C. J. CALLAN, O.P.

METHODS OF CONVERT-MAKING

The Symposium on convert-making, edited by Dr. John A. O'Brien,* is a work that is bound to arrest attention and to awaken powerful echoes. It is a courageous book, for it dares to speak out things that are not entirely flattering to ourselves. Thus, we cannot read the Chapter "Why So Few?" without a growing shame. Much of our self-complacency is shattered as we turn from page to page, but still we go on reading, for we know that there is nothing more wholesome than such disillusionment. It is the first step towards a change for the better.

The volume deals with the apostolate, or the problem of winning men to the truth. Practically all the phases of the problem are set forth. A plea is made for more systematic and modern methods in convert-making. The plea is well justified. The time has come in our country for a large scale attempt to bring the other sheep back to the one Fold. Isolated effort is no longer sufficient; a concentration of the scattered forces will bring the desired results.

It is perfectly legitimate to speak of a modernization of the methods of convert-making. When the mentality of a generation changes, the method of approach to this generation must also undergo an adjustment. The mind of today is not the mind of a century ago. To reach it we must use new ways. The obstacles to faith in our days again are different from those that formerly ob-

**The White Harvest. A Symposium on Methods of Convert Making.* Edited by John A. O'Brien, Ph.D. (Longmans, Green & Co., New York City.)

structed conversion. The removal of these obstacles requires a modern technique. Besides, why should we not use the remarkable results of psychological research in the highest interests of souls? Why should the battle of the Lord be fought with antiquated weapons?

The contributors to the Symposium are men of experience who have a real message for their fellow-men. There is also something contagious in the zeal with which they are imbued, and which has sustained them in their labors. No one can attentively peruse the volume without feeling his soul catch fire within him. Not being prophets, we are unable to forecast what this splendid volume will achieve; but we can say what it ought to do. It should arouse the faithful, priests as well as laymen, to a sense of their responsibilities in regard to the apostolate, and bring home to them the realization of the magnificent opportunities that lie about them. If it should fall flat—which God avert!—this would be a disgrace for us and a terrible indictment of our indifference to the interests of the Lord.

C. BRUEHL, D.D.

Other Recent Publications

The Divine Song Book. By Stephen J. Brown, S.J. (B. Herder Book Co., St. Louis, Mo.)

The Psalms, the prayer book of Israel, have also been the Church's great source of liturgical prayer from the beginning. They are known more or less to all the faithful; for not only do the clergy recite the entire Psalter every week, but the laity hear the words of David voicing the prayers of the Church at every function they attend, whether it be Mass, Baptism, Benediction or the funeral rites. Likewise from the first days of Christianity, when St. Paul exhorted the early Christians to teach and admonish one another in psalms and hymns and spiritual songs, the Church has availed herself of the psalms as a book of doctrine, and Christian theologians and preachers have drawn upon them as a rich mine of dogmatic and moral truth. And throughout the ages saintly souls have ever loved to ponder the words of these inspired songs, from which they derived help for every need; as St. Athanasius said, the Psalms "seem to be a kind of mirror for everyone who sings them, in which he may observe the motions of the soul, and, as he observes them, give utterance to them in words."

Familiarity with the Psalms is of course expected of clerics and religious; but from what has just been said it follows that acquaintance with them is also profitable to the laity, if they are to enter more fully into the spirit of the liturgical functions at which they assist, and to partake of the solace and profit for mind and heart which these sacred writings afford.

But at once the objection occurs that it is only a Scriptural expert who can understand and appreciate and profit by the Psalms. They presuppose

so much knowledge of the history of Israel, their titles are so obscure, their expressions often so meaningless, their thought so disconnected to one who has not made a thorough study of the Bible, that it would be worse than useless for him to attempt to read them.

"The Divine Song Book" by Father Brown aims to awaken interest in the Psalms, and to help those who experience difficulties in reading them. He points out that the collection of the lyric poetry of Israel is sublime beyond all the poetry of the ancient world; he describes its origins, its history in the Synagogue and the Church; he calls attention to the inspired message of the inspired singer and the fervent outpouring of his heart to God; he quotes numerous passages to illustrate the wondrous charm of the divine songs. And then, having brought to our realization how much is lost by those who are content to know little or nothing about the Psalms, Fr. Brown takes up and answers the objection about the difficulty of this part of Scriptures. He replies to those that have been disappointed in their reading, by the apparent obscurity and lack of sequence, that their trouble, while real, is not insuperable, since it arises, not from any defect in the Psalms themselves, but from defects in our English translations, or from the verse-division system of printing, which ignores certain features of Hebrew poetry, such as parallelism, stanza structure, refrains, choruses, etc., or from the fact that the reader has not made use of the commentaries that elucidate such difficulties as even a good translation cannot clear up, such as allusions to events, persons, places, usages, etc. Fr. Brown calls attention to the fact that we have in the English language, from Catholic writers, translations of the Psalms, excellent as to rendering and textual arrangement, as well as explanations suited to the education and needs of all classes, ranging from footnotes or devotional reflections to large and scholarly works of exegesis. It is true that English books of this kind are not as abundant, nor as cheap, as similar books in other languages; yet Fr. Brown shows that such aids to the treasure house of the Psalter are not entirely wanting in our language.

This work is well written, being clear, concise, and interesting. Though small in size, it is filled with instruction. It should help many to know and love the Psalms, and from them to learn more and more the greatness and goodness of God, and how the soul should converse with Him in all the vicissitudes of life.

Fewness of My Days. By Lord Braye. (Sands and Co., London.)

When I had finished reading this handsome and admirably illustrated book, I felt as if I had terminated a short stay at a country house in wet weather—it must have been that, for we had so much time for talk—with a genial and courteous host who had a passion for conversation. I heard the story of his life with great interest, though at times I felt that it might have been pruned lest it grew tedious. But, on the whole, I enjoyed our talks, and, when I was leaving the house, my host gave me quite a bundle of papers which he had published from time to time, some of them speeches which he had made in the House of Lords on the detestable Royal Declaration against Catholics—for the removal of which,

by the way, he was largely responsible—and partly against various Bills tending to make divorce easier than it is. These are appendices to his book.

Lord Braye belongs to a very ancient family. In the magnificent glass which adorns the windows of Malvern Church (now the principal Protestant edifice in that lovely town, but once a great Benedictine Abbey), there are kneeling figures of Prince Arthur, whose death opened the way to the throne for Henry VIII and to power for Sir Reginald de Braye, who was his governor, and who arranged the marriage between Catherine of Aragon and the young Prince, which, never consummated, led to such terrible consequences for England and indeed for Europe. Lord Braye himself was brought up as a Protestant at Eton, where religion in his days did not greatly flourish. The old Catholic tradition, descended from the times of Henry VI (its royal founder), gave the boys a whole holiday on every major saint's day and a half holiday on its vigil. But their actual knowledge of what this meant may be gauged from the fact the author heard a prolonged wrangle between two senior boys as to whether the feast which was providing them with a day off was that of the Purification or the Vaccination of Our Lady. The dispute was settled, one learns finally, in favor of the former.

But the boy himself always had a tendency towards the Church, and found his way there quite alone. He had a sort of triptych with a crucifix in his sitting-room (certainly a very unusual thing for a schoolboy to possess), which one day came under the notice of his House Master. "Boy," said he, "this kind of thing ends in one of two ways—Rome or Infidelity." A saying in which there is a great deal of truth, but in Lord Braye's case the choice—and very shortly after this event—was for the former. From the moment that he made his choice down to the time of the writing of this book, he has never been other than a strenuous fighter for Mother Church, baffled often but never disheartened, and able at least to boast that the infamous Declaration alluded to above went to the scrap-heap largely through his efforts.

Such were the results of our talks, and I only found it necessary to correct my genial host twice. He was quite wrong about the site of "Father Ignatius's" Abbey, which he left to the real Benedictines when he died. It is not at the old Abbey of Llanthom, but several miles further north in the same lovely valley. And it was Horace Walpole's dog "Tory"—not Gray's, as stated—which was suddenly carried off by the swift dart of a wolf when the poor little King Charles spaniel had been set down to stretch its legs for a few moments during the journey of the two men named over the Alps.

B. C. A. W.

Faith and the Act of Faith. By the Rev. J. V. Bainvel, S.J. Authorized translation from the third French edition by Leo C. Sterck. (B. Herder Book Co., St. Louis, Mo.)

A complete treatise on Faith would include many more questions than are found in this volume, but it was not the intention of the author to discuss every aspect of his subject. He confines himself to one particular point, which is of capital importance, and which is perhaps the most dif-

ficult of all the problems connected with faith, that is, its psychology. The work has for its object, then, first to make a detailed study of faith itself, to discover what is its true nature and how it is to be defined; secondly, to analyze the act of faith, to see exactly how it is made, to bring out clearly the part played by preliminary knowledge, by the intellect, by the will and by grace, and to show how seemingly incompatible conditions are reconciled in this act.

In an age so much devoted to psychology and the study of mental processes as our own, it is not surprising that these questions concerning the mechanism of the act of religious belief have received much attention. What is more surprising is that the attention given to faith has been so general, and that even writers who, unlike the author, do not yield themselves to faith, are nevertheless also attracted by it and acknowledge that it is not merely a subject of speculative interest to the student, but a vital problem that demands serious and sympathetic consideration. The thinkers of today ask themselves "whether we could not find in Christian faith, besides moral and social salvation, the profound truth and perhaps the great light destined to enlighten reason itself."

It is with a view to helping such as these, as well as any others who are concerned about the question of faith, that Fr. Bainvel composed this book. In its pages the reader will find aids to understand difficult points, to clear away misunderstandings, to make acquaintance with aspects of the act of faith which he had not previously been aware of; for while the act of faith seems simple, it is, like many other familiar things, not easy to observe or describe.

The explanation which the author gives of the origin and workings of faith is not of course a dogma, but a theological theory, which seeks to elucidate what we know from dogma, and thus to acquire concerning it a more profound, exact and scientific idea. Neither does he claim that the theory of faith which pervades his essay is exclusively his own, for the distinction between faith of science and faith of authority on which this whole analysis of faith rests is borrowed from Cardinal Billot. Fr. Bainvel's book is, however, one of the first in which the problem of the psychology of faith has been discussed for a public larger than that of the specialists, or in which the distinction just mentioned has been called attention to as a weighty factor in the theory of faith and has been employed as the basis for a clear and coherent study of the act of faith.

Theological controversy will be met with in this volume. This could hardly be avoided. But the author has not overloaded his pages with explanations of the teachings of systems and schools, nor lost sight of the development of his own doctrine in the effort to refute others. The reader will be able, therefore, to grasp without too much difficulty the opinion of Fr. Bainvel, to note where other authorities differ from him, and, even though not converted to the theory propounded, will be able also to understand better what is the problem at issue, what is to be held as the teaching of the Church and what is to be regarded as theological speculation. Disputes between theologians, when conducted without acrimony and not confined to matters of lesser importance, have many advantages. Far from being mere learned pastimes or intellectual exercises, such disputes foster

the progress of theological and philosophical thought, lead to a better understanding of the Fathers and Doctors and to a more careful study of many truths that might otherwise be overlooked, and finally contribute not a little to piety and devotion. Fr. Bainvel's book deals with a weighty subject, his discussion is objective and interesting; it can be used to bring peace to intellectuals that are disturbed or to increase our appreciation of "the admirable light of God."

C. J. C.

Handlexikon der katholischen Dogmatik. Unter Mitwirkung von Professoren der Theologie am Ignatiuskolleg zu Valkenburg herausgegeben von Joseph Braun, S.J. (B. Herder Book Co., St. Louis, Mo.)

Students of religious sciences are familiar with the large Dictionaries of the Bible, of Theology, of Canon Law, of Liturgy, etc., that have been written, or are now in process of being written, by Catholic scholars. Such works of course given exhaustive treatment to each subject and become encyclopedia-like in the number and size of their volumes. But just as there is a demand nowadays for short summaries in the various provinces of knowledge, for a primer of chemistry, a story of religion, a hand book of medicine, and for manuals and vest pocket abridgments of class books, so there is also a need for compendia of the large, alphabetically arranged libraries of learning and information. The greater works are indispensable and can no more be supplanted by the smaller ones than the Summa of St. Thomas can be supplanted by a paper pamphlet. Nevertheless, the smaller books also fulfill a useful purpose, whether for the beginner, who must progress from the easier to the more difficult, or for the more advanced student who needs at times to review what he has already learned and has not the leisure to read long articles.

There is a special advantage in Fr. Braun's "Handlexikon" in that it supplies brief but clear definitions of dogmatic terms, with statement of the dogmatic-theologic quality of doctrines, and thus enables even those who are not students of theology, Catholic laymen or non-Catholics, to obtain quickly and easily correct information about matters of which they often hear or read, but of whose real import they are ignorant or uncertain.

The book is not a systematic exposition of theology nor does it aim at presenting a developed proof of the individual doctrines treated; still less can it include subjects that pertain properly to philosophy, history of dogmas, exegesis, etc.: all this its limits do not allow. But there is a very good system of cross-reference in the articles and a bibliography of some of the recent textbooks of Catholic Dogmatic Theology which will help those desiring fuller information.

This Handlexikon should prove most useful not only to priests and students but to a wider reading public.

Excerpta ex Rituali Romano pro Administratione Sacramentorum ad commodiorem usum Missionariorum in Septemtrionalis Americae Foederatae Provinciis. Editio Duodevicesima, 1927. (Frederick Pustet Co., New York City.)

This Little Ritual has the "threefold goodness" of which the metaphysicians speak. That it is a *bonum honestum*, goes without saying, since it

contains the official prayers of the Church for the administration of the Sacraments, blessings and priestly functions. A glance at its cover, case, print and size, will show that it is also a *bonum utile* and a *bonum delectabile*, since it is both practical for convenient use and most attractively printed and bound.

The Life of Father Hermann. By Abbé Charles Sylvain. Translated from the French by Mrs. F. Raymond Barker. (P. J. Kenedy & Sons, New York City.).

The life of Father Hermann Cohen reads like a romance. Born of Jewish parents in the early years of the last century, he was a precocious genius. At thirteen years of age, he was the favorite pupil of Liszt and had won praise from de Lammenais and George Sand. His marvellous skill on the piano was exhibited in all the large centers of Europe. As a consequence, his childish character was almost ruined by the flattery and adulation he received, and he gave way to pride and sensuality. However, he still preserved an intense love for his mother, and the devotion to the Blessed Virgin seemed to strike a tender chord in his heart. While playing the organ in the Church of St. Valère in Paris for Benediction of the Most Blessed Sacrament, the grace of God came to him, and he resolved to enter the Church of Christ.

Baptized, he abandoned his career as a musician and entered the Discalced Carmelites as "Augustin-Marie du T. S. Sacrement." For a quarter century he preached in all the great churches of Europe, winning thousands of souls for Christ. In his humility he would frequently confess his former sins of pride and sensuality. He died in Germany in 1870, while ministering to the French prisoners of war.

This narrative has been reprinted from a life published forty-five years ago, and is drawn from his diary and his correspondence. It exhibits his deep humility and true contrition for his earlier transgressions, as well as his heroic services in his chosen rôle. A perusal of its pages will help the sinner to realize his danger and bring him back repentant to his Father's house. The sincere Catholic will be edified by the author's example and his penance.

THE HOMILETIC AND PASTORAL REVIEW

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Very Rev. Msgr. Cornelius F. Crowley, V. F.

*I*T was the year of the Eucharistic Congress and the Church to be decorated was that of the Blessed Sacrament. These two factors to a great extent determined this unusual decorative scheme for the Church of the Blessed Sacrament, New Rochelle.

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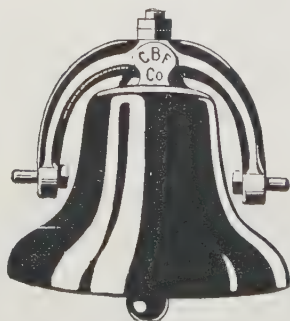
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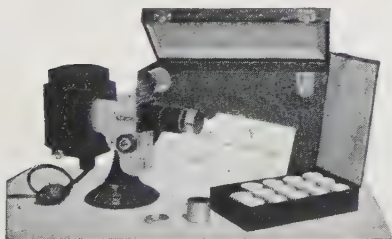
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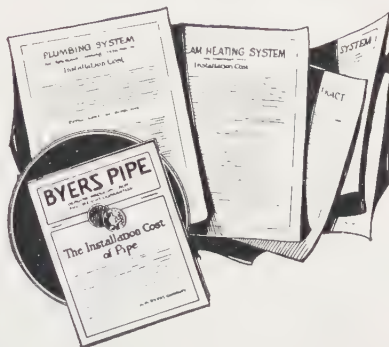
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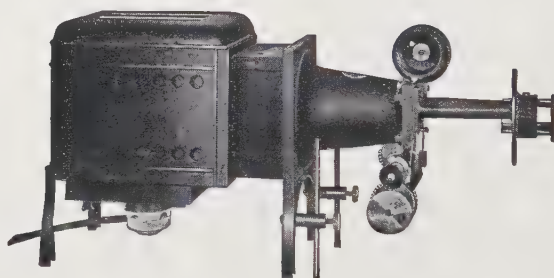
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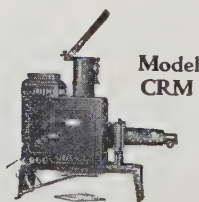
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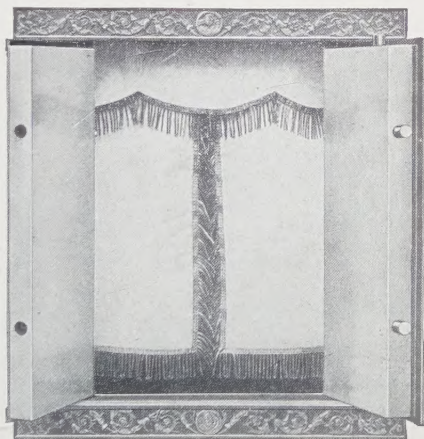
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